THE TOMB-STONE, AND A RARE SIGHT.

LONDON,

Printed by *Tho: Roycroft*, for *Edw: Dod*, and *Nath: Ekins*, and are to be sold at the Gunn in Ivie Lane, 1653.

UMI

THE TOMB-STONE, AND A RARE SIGHT.

LONDON:
Printed by Thos. Roycroft, for Eliz. Redmanth, Living, and are to be sold at the Gun in Ivie Lane, 1659.

THE TOMB-STONE,

OR,

A broken and imperfect Monument, of that Worthy Man (who was just and perfect in his Generations;)

Mr. *JOHN CARTER*, *Pastor first of* Bramford, *and last of* Belsted *in SUFFOLK.*

Erected above eighteen years after his decease:

BY

His unworthy Son JOHN CARTER, *Preacher of the Gospell, and as yet sojourning in the City of NORWICH.*

PROV. 10. 7.

The memory of the just shall be blessed.

London, Printed in the Year, 1653.

UMI

UMI

HERE
under this stone lyeth
hid a Rich treasure,
the Precious Dust of that
holy man, that burning,
and shining Light —
Mr Iohn Carter: first
Pastor of Bramford,
and afterwards of
Belsted in Suff:
With Esther, his Faithfull
Consort. both of them
Waiting for a blessed
Resurrection.

UMI

2 Tim. 4.

7: *I have fought a good fight, I have finished my course, I have kept the Faith.*

8. *Henceforth there is layd up for me a Crown of righteousnesse, which the Lord, the righteous Judge shall give mee at that day: and not to me onely, but unto them also that love his appearing.*

TO

TO

THE RIGHT HONORABLE,

And that both by the first, and also by the second Birth: To the truely Noble, Worthy, and Religious Lady,

the Lady

FRANCES HOBARTE.

Madam,

ATYS, *the Sonne of* Crœsus *the Rich King, was dumbe in his Child-hood, & so continued many years: he was never heard*

heard to ſpeake a word, till Cyrus *enter'd* Sardis, *and then, the Child ſeeing a common Souldier running upon his Father with a drawn ſword to kill him, brake forth into violent and articulate ſpeech,* O man, kill not Crœsus! *So that he, who till that time lived mute to himſelfe, then became a cleare ſpeaker for the ſaving of his Father.*

This, Madam! *in a ſence, is my very caſe. I had thought to have been mute in this kind for ever, and never to have ſpoken againe by my Pen in Print. Though many, and amongſt the reſt, even your Honour have endeavoured often to perſwade me to make ſome poor pieces of mine publike: But being ſenſible of mine*

owne

owne weakness, I stood out, and was resolved forever to forbeare. For I am a Child, and cannot speak; at least, not with that skill, and energy that the Printing-presse calleth for: Yet now at last seeing my precious Father his name in hazard (not of being stained, its not capable of that; Nor of being utterly forgotten, for his name is written in the Booke of Life, *with Golden letters, and his praise shal be for ever in the Gospel; but that his remembrance amongst men (after this Generation) might have beene cut off by devouring time; to save the memory of my Father alive, I break silence.*

I annex to his life, a piece of mine own. The reason why I do so, and why

why I put forth this Sermon rather then any other, it is not for any worth that I apprehend in it, but because I had a special calling to it. So soon as it was preached, the Major with the Aldermen, and some Ministers came to me, and with great earnestnesse desired me to print the Sermon, so that so they might againe see what they had already heard. I did not yeild to them at that time. But now seeing that God hath within these few daies stirred up my Spirit, to do something whereby I might honour my Father, before I go hence to meet him in another, and a better Country, I remembred my Friends request, and did resolve to answer their desires, according to my poore

ability,

ability, though some few yeares after.

Why I presume to tender this homely peece to your Honour, I shal humbly give a short account. Partly for my Fathers sake. Ioseph, *to honour his good old Father* Iacob, *brought him, and set him before the King. Give me leave also,* Elect Lady! *to bring my Reverend Father into your Honours presence: It will be some grace to him on Earth; and had your Ladyship known him, you would have honoured him.*

Also, because the Subiect is soe suitable to your Honour all the way. Your Ladyship loves the sweet perfume of the dead Saints. And as

for

for the Lyon, it is the Ensign of Nobility, and Magnanimity; and your Honour bears the Lyon *in your own Coat of Armes. But as for* the Lyon of the Tribe of *Judah, you bear him in your heart, and embrace him with the Arms of your precious faith. My* Naile, *and* Wheele, *I presented to your* Lady*ship out of duty and gratitude onely. The Subiect of those worthlesse papers, did not so aptly close with your* Honours condition; *they did more immediately concern the Magistracy. But in this work of mine, my whole designe is to exalt the* Lord *Jesus Christ; I set him up before you as an Ensigne; which I know your Honour wil with all cheerfulnesse follow.*

Yet

Yet further, your Honour cannot be ignorant of the frame of my spirit that as the blessed Apostle Paul *said concerning his Corinthians, so I of your* Ladyship. *Madam! you are in my heart; Christ lives in your Honour, and where so much of Christ appears, who can but give Honour?*

Finally, As Saint Paul *writ to* Philemon, Thou owest to mee even thine owne selfe; *In a like phrase I may speake to your* Ladyship; *I owe even mine owne self to your Honour, which I would have acknowledged to the whole world, & made it out in some particulars; but that I feare (such is your humility and goodnesse) your* Ladyship

would

would not have resented it well. Accept, I beseech your Honour! this poor Present, with the same Candor it is offered. And be assured, Madam! that I am,

As

Your Honours humble Servant,

So

Your Ladyships faithfull, and constant Orator at the Throne of Grace:

And

So shall continue, whilest he hath a heart, or a tongue to pray,

JOHN CARTER.

TO

ALL HIS WEL-BELOVED

NEPHEWS,

AND

NIECES:

Even all the Remnant *that are yet surviving of his Fathers House.*

WHen Saint *Paul* called to remembrance the

unfeigned faith that dwelt in the Grand-Mother *Lois* first: Hee was easily perswaded that the same dwelt in *Timothy* the Grand-Child also. So truely, when I consider the unfeigned faith and holinesse, that dwelt first in your good aged Grand-Father, and Grand-Mother; I cannot but conceive some hope, that there is some measure of the same faith, and sanctity even in you.

Now to the end that any of you, who (being of the elder sort) have received any Godly Principles, immediately from your Grand-Father and Grand-Mother, when they were amongst

mongſt the living, That you, I ſay, may the better retain thoſe godly Inſtructions to the end; And that you may teach them to your Children, and Childrens-Children, I do here ſend you your Reverend, and Pious Grand-Father, in ſome meaſure revived.

It is, I confes, but an imperfect and blind delineation of ſo deſerving, and perfect a man. Conſuming time hath worne off much of his orient luſtre: yet there is ſo much remaining, as hath a great deale of beauty in it, enough to refreſh your memories. Here, take him for your patterne; Bee yee followers of

God, of Christ, & of your good Grand Father also as dear Children, and tread in his steps.

It was the saying of a learned and godly Divine unto his children, when he was at the point of death. *How will you looke me in the face, before the dreadfull Tribunall of Jesus Christ, if any of you appeare before me then, in an unregenerate condition?* How will any of you look your Venerable Grand Father in the face at that terrible day; If you be found in any Error, Heresie, Schisme, or inordinate walking, as becomes not the Gospell of Iesus Christ? It is our great honour that we had such a holy root, such a Father

ther of our Family: It will bee our greateſt ſhame, a blot never to be wiped out, if any of us ſhal degenerate. This was the Brand and Ignominy of multitudes of the Iewes; they boaſted, and ſaid, *We have Abraham to our Father*: but Chriſt ſaid to them again, *Yee are of your Father the Devill, for the luſt of your Father ye wil do*. Theſe things I write, not that I ſuſpect you, much les condemn you, (Of many of you I am confident) but in tenderneſs of love to warn you, and excite you *to walke accurately*. The bleſſing of my Fathers God be upon you al.

Accept in good part this poor remembrance, from

Your Affectionate Uncle,

JOHN CARTER.

UMI

To his wel-beloved Countrymen, the Inhabitants of

BRAMFORD, AND BELSTED in *Suffolk*.

EVen Nature teacheth us to love dearely the Land of our Nativity. I cannot but wish well to that place, and people where I drew my first breath; *viz.* *Bramford*: as also to that place, and people where my good Father finished his course, and breathed his last: *viz.* *Belsted*. To both those places,

Nescio quæ natale solum dulcedine cunctos ducit, & immemores non sinit esse sui.

places, and peoples I ſend Salutations. But that is not my main deſigne.

Brethren! My hearts deſire, and prayer to God for you, is, that you may bee ſaved. The meanes of Salvation you enjoyed a long time, under the Miniſtry of yout Ancient *Paſtor*, my deare *Father*, Mr. *John Carter*. He appeared to you all that while, as that bright Star, *Matth.* 2. By his light, and motion, by his Doctrine, and Converſation, he guided you to Chriſt. He ſo long as hee was in his Tabernacle of Clay, was not negligent to put you alwaies in remembrance of thoſe things which concerne

concern your everlasting peace. That which I drive at, is, Now that hee hath put off his Tabernacle, now in his stead to admonish you. *Remember therefore how you have received, and heard, and hold fast, and repent.* Revel. 3. 3. *Remember how hee was an example of Beleivers, in word, in conversation, in Charity, in Spirit, in faith, in purity.* 1 Tim. 4. 12. Consider, how shall you escape, if you neglect so great Salvation: Will it not be more tolerable for the Land of *Sodom*, in the day of Iudgment then for you? Now for the eternal good of your Souls, here I send nou your old *Pastor* again. I confesse his livelie voice, that cannot be recalled; but his life

life and example I endeavour to revive again. The rich man in Hel ſpake thus; *Father Abraham!* If one were ſent to my Fathers houſe, from the dead, they would repent. I commend unto you your ancient ſpirituall Father, in ſome ſort raiſed from the dead. Now look to your faith, look to your repentance, look to your holy walking; elſe his Miniſtrie will riſe up in iudgment againſt you. For hee being dead, yet ſpeaks. O that you would now ſo conform to his Doctrine, and practiſe, that when hee, and you ſhall ſtand together at the laſt day, before the great Shepheard of the Sheep: Hee that had the rule

Luk. 16. 30.

rule over you, might bee able to say with ioy; *Lord here I am, and the Children which thou hast given me.*

This is, and shal be the prayer of him that is

Your wel-wishing Friend, and Country-man,

JOHN CARTER.

TO

TO
HIS REVEREND
BROTHER,
AND
Fellow-Labourer in the Lords *Vineyard*, Mr. *Samuel Clark*, Paſtor of *Bennet Fink*,
LONDON.

Worthy SIR,

THAT *which* Naomi *ſpake to* Ruth *concerning* Boaz; Hee hath not left off his kindneſſe to the living, and to the dead: *It is fully verified of your ſelfe; you ceaſe not*

not to ſhew kindneſſe to the living, and to the dead. To the living; by your preaching and Miniſtry, you make Saints daily. To the dead Saints you ſhew kindneſſe, by perpetuating their Names, to their honours, and the good of many. And herein you are a great gainer; you ſhine your ſelfe, by making others ſhine. Amongſt the reſt of thoſe that honour you, I am one, though I never ſaw your face, otherwiſe then in the Frontiſpice *of your learned Bookes.*

In your firſt part of the marrow of Eccleſiaſticall Hiſtory, *We had information, that you did reſolve to add a ſecond part; and to put in the Lives of ſuch godly Divines, and others, as were eminent in theſe latter times, if you were furniſhed with faithfull information. Hereupon, divers did ſet upon me with very great importunity, to write the life of my deare Father, and to ſend it up to you. Truely, Worthy Sir! I was deſirous of the thing, but durſt not undertake the work: I was ſenſible of mine own weakneſſe; and alſo that his*

Jayings,

ſayings, and doings had ſo far ſlipped the memories of this Generation, that I ſhould have brought to light ſuch an imperfect thing, as rather would have been a blemiſh to ſo eminent a Saint, then an honour. Hereupon, I laid all thoughts aſide of medling, or attempting ſuch a thing. I knew that he is glorious in heaven, and on the Earth too, ſo far as his name is ſpread.

Now, good Sir! let me be bold to give you a ſhort account of my ſelfe. Some few daies ſince, I went about to make a new Diary for my ſelfe. I was deſirous in the firſt place, to ſet down ſome paſſages of my Father, for mine own ſatisfaction, and uſe. I began ſo; and before I was aware, it amounted to ſo much, as I thought better that publiſhed, then nothing at all: and at the laſt my Spirit grew reſtleſſe; I could not ſatisfie my ſelfe, till I had digeſted it into ſome order, and made it publike. And now, Sir, here it is; I preſent it to your judicious view: accept it in good part from a meer ſtranger. Becauſe it was ſo ſhort,

therefore

therefore I joyned it to a weak and unworthy piece of mine own, to make it a Book.

My humble request to you, worthy Sir, is this, that (though I slipped the last opportunity, yet) if you shall set forth any more lives; or if you shall have a new Impression of any of the former: that you would extract so much of my precious Fathers life, as you shal judge fit, and place it where you please, in your Ecclesiasticall *History. Your Monuments will bee lasting in after ages, when my poore* Pamphlet *will bee worne out with time. Pardon my boldnesse: The Lord strengthen out your daies, for the good of his Church, and the honour of his Saints.*

Your most observant
Friend, and Brother,
that truely honoureth
you,

JOHN CARTER.

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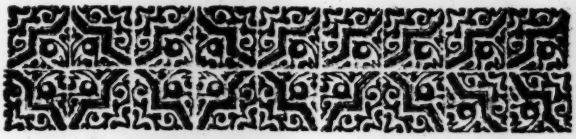

THE LIFE OF Mr. JOHN CARTER, Paſtor of *Bramford* in *Suffolk*.

MAſter *John Carter*, my deare Father of bleſſed memory, and now a glorious Saint in Heaven, was borne at *Wickham* in *Kent* neer *Canterbury*, about the yeare of our Lord 1554.

He was deſcended but of meane Parents, (yet religious, and of good repute) not able to maintaine him, at the Univerſity, wholly at their own charge. One Mr. *Roſe*, a rich man in *Canterbury* (as my Father hath told me) Surely, taking notice of

his piety, in those his tender years, and of his studiousnesse, and proficiency in all Learning, beyond the pitch of a Grammer Scholar, and finding him hopefull, likely to prove a precious instrument in the Church of Christ; took him into his care, and disbursed monyes from time to time (as was needfull) for his maintenance in *Cambridge*. He was of *Clare Hall*: Pupill to Doctor *Byng* the famous Civilian, Master of that House: (whose Son, Doctor *Robert Byng*, a learned and worthy Gentleman, was my Tutor afterwards in the same Colledge) when he was first admitted into the Colledge, he was presently taken notice of, to be of singular learning, and ripenesse for one of his yeares. He had, with the rest of his year, a *Theme* given him to make. The *Thesis* was;

Frugalitas virtutum maxima.

When the young Schollars brought in their Themes, the Lecturer took them, and read them; and when he came to *Carters* Theme: he stood a little at a stand: at last, sayes he before them all: here is the best Theme that I ever read: and gave him money, commended, and encouraged him: and alwayes after had a carefull

carefull eye over him: and sought opportunities to do him good.

After my Father had taken his degrees, Batchelor, and Master of Arts: His Tutor Doctor *Byng* (out of his singular love to him, and respect to his learning, and piety) gave him a Chamber in his own lodgings, where he continued a yeare or two, which made much to the compleating of him for the work of the Ministry. And all that while he continued a gremiall in the bosome, and Lap of his Mother the University, he had constant meetings with divers of his famous contemporarys, and that weekly: Doctor *Chaderton*, Doctor *Andrews* (afterwards a Prelate) Master *Culverwell*, Master *Knewstubs*, &c. and divers others, whom God raised up, and fitted to send forth into his Harvest, to gather his Corn, then ripe for the Sickle, into his Barne. At their meetings they had constant exercises. They prayed together: they bent themselves to the study of the Scriptures: one was for the originall Tongues, anothers taske was the Grammatical interpretations; another for the Logicall Analyse: another for the true sense, and meaning: another to gather Doctrines. Thus led they their se-

verall employments; till at last, they went out like *Apollos*, eloquent men, and mighty in the Scriptures. And the Lord was with them. They brought in a great Harvest into God's Barne.

He would not run before he was sent: he would not enter upon the exercise of the holy work of the Ministry, till he had, not only an inward calling, but also an outward: *viz.* an assignation, approbation, and solemne admission, by the laying on of the hands of the Presbytery. When he was ordained, the Bishop (who in those dayes was *primus Presbyter*, or *præses*) going about to oppose him: asked him this question: Have you read the Bible through? Yes, said he: I have read the old Testament twice through in the Hebrew: and the New Testament often through in the Greek: and if you please to examine me, in any particular place, I shall endeavonr to give you an account. Nay, said the Bishop, if it be so, I shall need to say no more to you. Some words of Commendation, and encouragement he gave him. This passage I had from my Fathers own mouth.

An. 1583. The Vicaridge of *Bramford* in *Suffolk* neer *Ipswich* fel void. Mr. *Rose* of

of *Canterbury*, before mentioned, procured the presentation of it for my Father, from the Dean, and Chapter of *Canterbury*. The salary was only twenty Marks *per Annum* at first: afterward the Church raised it to twenty pounds *per Annum*, and that was the most that ever he had there.

He accepted of it: and being settled in it, he set himselfe to do the work of Christ faithfully, with all his might, as a workman that needeth not to be ashamed.

Every Lord's day he preached twice very powerfully, and Catechised the younger sort. He preached a Lecture every Thurseday; to which multitudes from *Ipswich* and other adjacent places did resort. And God gave such successe to his Ministry, that from time to time, many were gathered in to Jesus Christ. There are many precious Christians that remaine unto this day, that acknowledge their conversion was by Mr. *Carter's* Ministry.

Before Sermon he prayed very short: and ever in the same words. After Sermon he was large, and full, and expressed himselfe with great variety, and fervency: and alwayes closed with Christs Prayer.

He was very diligent in viſiting the ſick: eſpecially the poore. He never went to the houſe of a poore creature, but he left a Purſe-Almes, as well as a ſpirituall Almes of good Heavenly advice, and Prayer. No poore body ever came to his doore that went away empty. And this my dear Mother would ſee to as carefully as himſelfe.

The Milk of his Cows he gave to the poor of the Town every Saturday throughout the whole yeare. I am confident he gave more to the poore every year, then the Revenue of his ſlender Vicaridge came to in all.

Yet God ſo bleſſed him, that whileſt he was in *Bramford*, he quickly paid Mr. *Roſe* of *Canterbury*, all the money he laid out towards his education in *Cambridge*: and before he left *Bramford*, he purchaſed about twenty pounds *per Annum*.

God's bleſſing only makes rich.

He brought up both my elder and only Brother, and my ſelfe, at the Univerſity in a good faſhion: and for my ſelfe, I muſt acknowledge, beyond my deſert, or rank.

He was Orthodox and ſound in his judgement: an able and reſolved Champion

pion against all manner of Popery and Arminianisme; as also against Anabaptisme, & Brownisme, that then did begin to peep, and infest the Church: and to teare the Seamles Coat of Christ.

He was alwayes A *Nonconformist*, One of the good old Puritans of *England*. He never swallowed any of the Prælaticall Ceremonies against his Conscience. He was often in trouble by the Bishops; but God ever raised him up friends that brought him off. He was of a peaceable Spirit; and never censured any that were conformable, if he judged them conscientious, and saw any thing of God in them.

At his first comming to *Bramford* he saw the travel of his Soule: he had a plentifull Harvest! many Soules were added to the Church daily by his powerfull Ministry, and holy life.

But after many yeares the people were glutted with Manna, and began to loath it; there grew a great decay in their first love.

About the yeare 1615. or something before, there arose up a Generation of malignant men, haters of a faithfull, and painfull Ministry, and of the power of Godlinesse.

Theſe were of the Gentry, and chief of the Pariſh: theſe roſe up againſt my Reverend Father, preſſed him to conformity, complained of him to the Biſhop, and threatned that they would make him conformable, or elſe out him.

At this very juncture of time, the Rectory of little *Belſted* fell to be void: a very ſmall Village, ſome three miles from *Ipſwich*, a ſolitary place: the means better then *Bramford*: yet ſhort of a competency for ſuch an eminent pillar of the Church; ſome 50, or at moſt 60 pounds *per Annum*.

The Patron Mr. *Bloſſe* became a Suiter to my Father to accept of it. He refuſed it againe, and againe. His reſolution was to endure perſecution at *Bramford*, to grapple with all difficulties, and dye there, rather then to remove. But the providence of God over-ruled him. At *Bramford* he ſaw he muſt be outed: Mr. *Bloſſe* would take no deniall: he found favour in the eyes of the Biſhop; and was inſtituted without ſubſcription, or any ceremonyes: and then at laſt, God taking him by the hand, and pulling him whether he would or no, he removed from *Bramford* (after ſome 34 yeares ſervice in the work of the Mini-

ſtry

ſtry) to *Belſted* Parſonage, where he continued eighteen years, before God cauſed him to reſt from his Labours. In all that time he diſcharged his holy Function juſt as he did at *Bramford*; and though his Congregation there were but ſmall, yet he had many Fiſh that came to his Nett, from *Ipſwich*, and other adjacent Townes, deſtitute of faithfull Shepheards: So that his latter Crop in Gods harveſt-field was very conſiderable.

Little *Belſted* was a *Tuſculanum* to him; where in his age he had much ſecret and ſweet Communion with God, in the houſe, and with *Iſaac* in the fields; a beginning of that glorious communion he now enjoys with God in the mountains of Spices.

He being dead, yet ſpeaks; his Works praiſe him in the gates. From the Preſſe we have had his learned, and pithy Commentary on the Sermon of Chriſt in the Mount: And two ſhort, but ſubſtantiall, ſolid, and profitable Catechiſmes. One

Milke for Children.

The other,

Winter evenings communication.

His paines in the ſtudy of the *Revelation* were indefatigable. He writ much in a little room. But theſe Labours of his never

yet

yet ſaw the light. Many Miniſters that converſed with him privately, did light their Candles at his.

For his carriage and deportment in his Family, it was very religious. He had the Morning and the Evening Sacrifice; his houſe was a Church. Twice a day he had Scripture read, and after the Pſalme or Chapter were ended, he would aske of all his Children and Servants, what they remembred; and whatſoever ſentences they rehearſed, he would ſpeake ſomething to them that tended to edification. For his habit, and my dear Mothers apparrelling, it was very plaine, and homely; of the old faſhion, yet very cleanly and decent; inſomuch that all that came to the houſe would ſay, they had ſeen *Adam* and *Eve*, or ſome of the old Patriarchs.

And in all his Houſe there was nothing but honeſt plainneſſe. He was ſuch an one as *Jacob*, אִישׁ תָּם a plaine, ſyncere, I had almoſt ſayd, a perfect man: I am ſure a true *Nathanael*, in whom was no guile.

He never uſed Plate in his houſe, but Veſſels of Wood, and Earth: Pewter and Braſſe were the higheſt Mettals for his utenſils. All the dayes of his houſekeeping hee uſed conſtantly at his Table a little wooden

wooden Salt, which with age was growne to be of a duskiſh black, which was much taken notice of by all comers.

He never feaſted, but alwayes had wholſome, full, and liberall dyet in the houſe. And all fared alike: He, and my Mother, never thought his Children, and Servants, and poor folks, did eat enough.

The righteous man is merciſull to his Beaſt: he was carefull even for the bruit Creatures, that they ſhould be fed to the full. All his Cattell were like the firſt Kine that *Pharoah* ſaw feeding in the Meadow, they were fat-fleſhed, and well-favoured; in ſo much that I have heard ſome godly people ſay merrily, If they would be a Cow, or a Horſe, or a Hogg, or a Dogg, they would chuſe Mr. *Carters* houſe.

Hee had a ſharp wit: and was ſweet, mild, and pleaſant in his converſation; yet not any of his moſt facetious paſſages, that did not ſavour of holineſſe. His diſcourſe was ever heavenly, and his eyes, almoſt, ever lifted up to Heaven. He did not eate, or drink, without praiſing God with his mouth and eyes; his whole converſation was in Heaven.

Beſides his Family prayers, and duties, he prayed conſtantly in his Cloſet, whenſoever

ſoever he went into his ſtudy, and before he came out to Dinner or Supper. Hee prayed very loud, and moſtly very long. For the extention of his voice (I conjecture) he had a double reaſon; one, that by his earneſt ſpeech he might quicken up his owne heart and devotion: the other, that he might be a pattern of ſecret prayer to his Children and Servants. And I never heard him cloſe any prayer, without the Lords Prayer.

And I know his ground: he judged his owne beſt prayers imperfect, and Chriſts prayer moſt perfect, and comprehenſive.

That you may the better be ſatisfied concerning his ſenſe and judgement in this matter, I will here tranſcribe one paſſage out of his Printed Commentary upon the ſixth of *Matthew*, *v.* 9. Where after hee hath ſet forth the excellency and perfection of Chriſts Prayer: he addeth, *He now directeth us to the right performance* (Viz. of the duty of prayer) *After this manner pray yee.* Or as Saint *Luke* ſetteth it down, [*When you pray, ſay*] *Not binding us ſtrictly to uſe theſe words alwaies, and none other, but to uſe the matter, manner, and like affection. But as for them who cannot ſo well inlarge their ſuits in other words, or for*

those

those also, who can, and do it, yet remain still unsatisfied, as not having done it sufficiently (and who can do it sufficiently?) the Lord hath left this most excellent helpe, to use the very words of this divine prayer, as the most worthy Servants of God ever have done: And learn we here by the way, What an absolute necessity lyeth upon us (which ought to be our greatest glory and comfort) to pray in these words, or in this manner: For it is the undispensable Commandement of our Lord Christ. After this manner pray.

Thus farr he.

He had a speciall dexterity in comforting afflicted consciences, resolving doubts, and answering questions. When some came to him (not long before he left this Earth) and told him of the tyranny of the Prelates, how it heightned every day, of their persecuting conscientious Ministers, of their Innovations, and the Book of Liberry for sports on the Sabbath day, tending to the fearefull profanation thereof; He used these expressions: *I have had a longing desire to see, or heare of the fall of Antichrist: But I check my selfe. I shall go to Heaven, and there newes will come thick, thick, thick.*

When others came to him, and pressed him

him with importunity, to tell them his judgement concerning the future ſtate of the Church; ſaying to him, That he had travelled much in the *Revelation*, and they were perſwaded, God had revealed ſomething more then ordinary to him; What do you thinke? Shall we have Popery once againe, or no? Hee anſwered, You ſhall not need to feare fire and fagot any more, but ſuch dreadful diviſions will be amongſt Gods people, and profeſſors, as will equalize the greateſt perſecutions.

A man met him neer his houſe, and called to him. O Mr. *Carter*! what ſhall I doe? My Wife is entring into her Travell, and I thinke ſhee will dye with very fear. Sayes he to the man, Make haſte, run to your Wife, and tell her I am going to my Cloſet as faſt as I can to pray for her; bid her not faint, but be of good comfort: The man ran to her, and told her what had paſſed. Preſently her feares vaniſhed, God gave her ſtrength, ſhee was delivered immediately, and very ſafely; and her Husband came back to my Father (as I remember before he came out of his Cloſet) to tell him what God had done.

Another time a poor man met him by the way, and cryed to him piteouſly, Mr. *Carter*!

Carter! What ſhall become of mee? I work hard, and fare hard, and yet I cannot thrive, I continue bare, and know not how in the World to live. Hee anſwered him, You want one thing; I will tell you what you ſhall doe, Work hard, and fare hard, and *Pray hard*, and I warrant you thrive.

There dwelled in his Pariſh a Tanner, a very godly man, and one that had much communion with my Father: This man, as he was very buſie tawing of a Hide with all his might, not ſo much as turning aſide his head any way; My father coming by accidentally, came behinde him, and merrily gave him a little clap upon the back; hee ſtarted, and looking behinde him ſuddenly, bluſhed. Sir, ſaith he, I am aſhamed you ſhould finde me thus. To whom my Father ſayd again, Let Chriſt when he comes finde me ſo doing. What? ſayes the man, doing thus? Yes, ſaith my Father to him, *Faithfull in the duties of my Calling*.

Being at Dinner in *Ipſwich*, at one of the Magiſtrates houſes; diverſe other Miniſters being at the Table: One amongſt the reſt (who had years enough, & learning enough to have taught him more humility) was very talkative, bragged of his parts

parts and skill; and made a challenge: He ſayd to them, Here are many learned men; do any of you propound any queſtion in Divinity or Philoſophy, and I will diſpute with you, and reſolve and ſatisfie you fully. All the Table (but he himſelfe) were ſilent a while. Then my Father (when he ſaw no body elſe would ſpeak) ſayd to him (calling him by his name) I will go no further then my Trencher to puzzle you. Here's a Sole: Now tell me the reaſon why this Fiſh, alwayes living in the ſalt water, ſhould come out freſh? My Gentleman could not ſay any thing to it; and ſo he was laughed, and ſhamed out of his vanity.

A certaine man came to him, and made his moane: Saith he, I have loſt the greateſt Freind I had in the World; I had in a manner my livelihood from him. My Father anſwered him, *When the Fountaine dryes up in one place, God will open it in another.*

To me he ſayd once, *John*! God hath alwayes brought water for me out of the hard flinty rock: Thoſe covetous, hard-hearted men who have beene enemies to my perſon and Miniſtry, have many times come in, and given me countenance and maintenance. My

My elder, and onely dear Brother (a bleſſed Inſtrument in the church of Chriſt) being dead: my Father took care of his eldeſt Son; he ſent him to *Cambridge*, and walking with him towards the Stable, took his laſt leave of him in theſe words, in Latine, *Cave, mi fili, faſtum, ignaviam, Antichriſtum: i. e.* My Son, beware Pride, Sloth, Antichriſt.

He would ſay, a Traveller muſt have a Swines belly, an Aſſes back, and a Merchants purſe: Meaning, to fare with all dyet, to beare all injuries, and to provide for vaſt expences. Wee are Pilgrims, and Travellers here, and we muſt prepare for Want, Wrongs, and ſpoyling of our Goods.

It may wel be ſayd of him, *Semper erat, ubi non erat*: His heart was where his head is, and where now his ſoule is; in Heaven.

His whole life was nothing elſe but a Communion day. I have often thought that old *Jacob* lived in him. I am ſure the ſpirit of God breathed as much in him, in his words, writings (holineſſe dropped from his Pen in every ordinary Letter that he writ) in his actions, Soliloquies, as in any man of later times. He was alwayes

 diſtilling

distilling precious precepts, exhortations, instructions, consolations, into those with whom he had to converse.

A godly Woman told me once, That she had been servant to a religious Gentleman, to whose House my Father did often resort; and that she was won to Christ at first by the heavenly speeches, and sweet principles which dropped from him, as she was warming his Bed, and waiting upon him in his Chamber.

A man he was most just and exact in his dealings: he put a clause into his Will for the carefull payment of his debts: And when my Sister *Eunice*, and I (his Executors) enquired, wee could finde nothing that he owed, except to the Smith for shooing of a Horse or two.

In his Library, I found two or three Books (I believe not one of them worth a groat) upon which he had written. *This Book is borrowed of such an one: Let it be restored; or if the Owner cannot be found, allow something to the poor for it, and that liberally.*

Once being in a journey many miles from home, in changing a peice of Gold at a Shop, he tooke a halfe crowne peice in stead of a shilling; neither he nor the Shop-

Shopkeeper minded it: As ſoone as hee came home, he found that he had taken a halfe crowne for a ſhilling: He could not reſt, but next day he took a long journey on purpoſe to that Towne, to carry back that halfe crown againe.

He was of a ſweet, milde, and gentle nature, and of a gracious ſpirit: A loving and faithfull Husband, and an indulgent Father; if he failed in any thing, it was in his carriage to his Servants; for truely he did not carry himſelfe as a Maſter to Servants, but as a familiar friend to his freinds. He would make them to ſit down with him, and drinke to them at meat.

He, and my Mother were marryed together well-nigh ſixty yeares; and I am confident in all that time, there never was a diſtaſtefull word betweene them. And indeed, how could there be? Hee lived with her as a man of knowledge; he was a wiſe, faithfull, and tender guide; and ſhe was humble and meek, did reverence, and highly eſteem him: Every word hee ſpake was an Oracle to her, and her will ever cloſed with his Judgment.

He lived to eighty yeares of age: When I (the youngeſt of nine, and the unworthieſt of all) was born, he was forty years

of age. He called me the Son of his age, yet lived to ſee me forty yeares old before he dyed.

He was much and frequent in ſecret faſting: And when he kept a day, hee told none of the houſe of it, ſave my Mother onely (who would not eate that day that he faſted, but oft-times ſhe was with him in his retyring Chamber, to joyn with him in prayer) yet all the Family knew it, becauſe at night hee ſupped not; but onely had a Toſte, and a draught of ordinary Beer to ſuſtaine nature.

On the Sabbath day he never had any thing roſt to Dinner, becauſe hee would have none detained at home from the publique Ordinances. The Pot was hung on, and a peice of Beefe and a Pudding in it; that was their conſtant Lordſ-day Dinner for well-nigh ſixty years.

His Church at *Belſted* ſtood in a very ſolitary place: He alwayes kept a Key of it, and would often reſort thither all alone. A Gentleman once eſpying him going to the Church-ward on a private day, hid himſelfe till my Father was paſt, and in the Church; then hee came cloſe up to the Church wall, deſirous to peep in at ſome Window to ſee what he did, and to liſten him,

him, if he ſayd any thing. And the Gentleman told me, the laſt time I was at *Belſted*, that he prayed, then read a Chapter, and after that prayed largely, and very heavenly, as if he had been in his Family, or in the publique Congregation.

He vigorouſly held on the courſe of his Miniſtry to the laſt. It may be ſaid of him, as of *Caleb*, and *Joſhua*; he was as fit for Service in Gods Harveſt-field at foureſcore, as he was at forty.

Some abatement of bodily ſtrength there was, as old Age did ſteale upon him: After his after-noon Sermon on the Sabbath, he would be ſomething faint; and commonly when he came home, he would call for ſome comfortable Draught; and when he had lifted up his eyes to Heaven, and taken it, he would ſay to them about him, theſe are Crutches to ſhore up a ruinous houſe.

But in his Intellectuals, and Spirituall ſtrength, there was no failing. I cannot but here interſert a Paſſage that now comes in my minde.

Old Mr. *Benton* of *Wramplingham* in *Norffolke*, a holy man of God, being upon occaſion in *Suffolke*, in thoſe parts, could not but give a viſite to his old friend

Mr. *Carter* of *Belſted*. Being with him, he heard him diſcourſe with holy Gravity, & a mixture of all kind of Learning, Solidity, and Wit; he ſtood amazed, and ſaid, Mr. *Carter!* I ſee you are like the Palm, and Cedar, that bring forth more Fruit in your Age. *I thank you* (ſaid my Father) *for telling of me what I ſhould be.*

And now the time of his departure was at hand. Some fortnight, or three weeks before his tranſlation, there appeared ſome decaies in his Body, and his memory did a little faile. He would ſometimes (but very rarely) call to go to Sea, and to his better Country. Yet he ſat up from morning to night, and walked commonly up and down the Room, and never failed the performance of Prayer, and other Family duties; and ſo as none could diſcern any conſiderable defect in his ſpirituall, or naturall ſtrength. Onely this, when he had done, he would preſently call to begin again; and ſay, Daughter *Eunice*, (for my Mother being dead about two yeares before, ſhe was the ſtay of his houſe, and ſtaff of his Age) ſhall we not go to Prayer? and when ſhe ſhould anſwer him, you have been at Prayer already, and you are weary; he would anſwer, *I feare we have not done what we ſhould do.*

It

It was an ordinary, yea, a constant passage in every Prayer, that God would vouchsafe a mercifull, and easie passage out of this life; And most graciously did the Lord answer it.

Febr. 21. 1634. being the day before the Sabbath, in the Evening he calls very earnestly for Paper, Ink, and two Pens: for by Gods grace, saith he, to morrow I will Preach twice: But God knowes, he was not in a fit condition for Study: yet with that resolution he went to Bed, and God gave him some rest that night. In the morning upon the Sabbath-day, he did rise out of his Bed, as he used to do, came out of his Bed-chamber into the Hall, and after Prayer he called for his ordinary Breakfast, before he went to the Church, (for still he held his resolution of Preaching) which was an Egge; he took it in his hand, but alas it would not down.

Eunice! saith he, I am not able to go to Church yet; I prethee lead me to my Bed, I will lye down a little, and rest me. So he arose up out of his Chaire, and walked, she supporting of him. And when he came to the Parlour-door, before he put his foot over the Threshold, Oh *Eunice!* sayes he, what shall I do? *Put your trust*,

ſaith ſhe, *in that God of whom you have had ſo much experience, who never yet did leave you, nor forſake you.*

He ſaid,

The Lord be thanked.

So he gather'd up himſelfe, went to the Beds-ſide, ſate downe upon it, and immediately compoſed himſelfe to lye down: He lifted up one of his Legs upon the Bed, without any great difficulty, laid down his Body, and reſted his head upon the Pillow: My poor Siſter ſtood by, expecting ſtill when he ſhould lift up his other leg; ſhe thought he had been fallen aſleep: And ſhe was not miſtaken; ſo it was, it proved his laſt ſleep, and before ſhe could diſcern any change in him, his Soule had taken its flight to Heaven, even into the Armes and Embraces of his bleſſed Saviour, whom he had faithfully ſerved.

Hee intended a Sabbaths Labour for Chriſt, and Chriſt gave him reſt from his Labour; even the reſt of an eternall Sabbath.

When my Siſter began to ſpeak to him, and lift him, ſhe found that his breath was departed, and yet no change in his Countenance at all: his eyes, and his mouth continuing in the ſame posture they uſed to be in his ſweeteſt ſleeps. Thus

Thus the Lord gave unto his faithfull Servant, the desire of his Soule; such an easie passage, that his death could not be discerned from a sweet naturall sleep.

Not many daies before he dyed, he called my Sister: Daughter, saith he, remember my Love to my Son *John*, I shall see him no more in this life; and remember me to the rest of my Children, and Family, and deliver this message to them all from me.

Stand fast in the Faith, and love one another. This was the last message that ever he sent.

Hee ended his life with a Doxology, breathing out his last, with these words; *The Lord be thanked.*

When he had thus yeelded up his spirit into the hands of his heavenly Father, my Sister *Eunice* dispatched a Messenger to me to *Norwich*: For so he had given order before he dyed, that his body should not be put in the Coffin till his Son *John* came. God carryed me through the journey in hard weather: and through his good providence, I arrived at *Belsted* early on the Tuesday. And going to the house of mourning, I found the body of my deceased Father still lying upon the Bed. They uncovered

covered his face: Sweetly he lay, and with a ſmiling countenance, and no difference to the eye between his countenance alive and dead, ſave onely that he was wont to rejoyce and bleſſe me at my approach, now he was ſilent.

I fell upon his face, I confeſſe, and kiſſed him, and lift up my voice and wept, and ſo took my laſt leave of him, till we meet in a better World.

In the afternoon, *February* 4. 1634. at his interring, there was a great confluence of people from all parts thereabouts, Miniſters and others, taking up the words of *Joaſh* the King of *Iſrael*: Oh my Father! my Father! the Chariots of *Iſrael*, and the horſemen thereof! Old Mr. *Samuel Ward*, that famous Divine, and the glory of *Ipſwich*, came to the Funerall, brought a mourning Gowne with him, and offered very reſpectively to Preach his funerall Sermon, now that ſuch a Congregation were gathered together, and upon ſuch an occaſion.

But my Siſter and I durſt not give way to it: For ſo our Father had often charged us in his life time, and upon his bleſſing, that no Sermon ſhould be at his buryall. For, ſayd he, it will give occaſion to ſpeak

ſome

ſome good of me that I deſerve not, and ſo falſe things will be uttered in the Pulpit.

Mr. *Ward* reſted ſatiſfied, and did forbeare: But the next Friday at *Ipſwich*, he turned his whole Lecture into a Funerall Sermon for my Father, in which he did lament, and honour him, to the great ſatiſfaction of the whole Auditory.

Gloria fugientes ſequitur.

Glory is like a ſhadow; follow it, and it will fly away: fly from it, and it will follow.

For humility hee was moſt eminent. Humble in his habite, humble in his company: for though his gifts called him before great men, yet his moſt ordinary converſe was with thoſe of inferiour ranck, in whom he ſaw moſt of the power of Godlineſſe.

He writ very much; but hee left nothing behinde him, ſave *what is Printed*: *and his Expoſition of the Revelation*; and *a Petition to King James for the taking away of burdenſome Ceremonies out of the Church*: nothing elſe but a few broken Papers, which, I ſuppoſe, he look'd upon

as

as Waſte paper. Surely, he burnt the reſt, when hee ſaw his appointed time draw neer, meerly out of a low opinion of himſelfe and gifts.

He baulked all things that might tend to outward pomp, and oſtentation: He would have no Funerall Sermon: He gave order to be buryed, not in the Church, but in the Church-yard: where hee and my ſweet Mother, that glorious Paire, lye interred together, without ſo much, or rather ſo little as a poore Graveſtone over them.

He had learned of Chriſt to be meek, and lowly in heart; he was humble in his life, and humble in his death; and now the Lord hath highly exalted him.

He kept a conſtant Diary, or day-book, in which he ſet down every day Gods extraordinary diſpenſations, his own actions, and whatſoever memorable things hee heard or read that day.

He caſt up his accounts with God every day; and his ſins were blotted out, before he was called to his laſt reckoning: His day of refreſhing is come, he reſts from his Labours.

Plus vivitur exemplis, quam præceptis, ſaith *Seneca*: Examples of the dead are

Sermons

Sermons for the living. And though when I first set Pen to Paper, I intended onely to recollect some of his doings and sayings (now eighteen yeares after his decease) for my owne memory, instruction, and comfort; yet I cannot but conceive, that the example of this holy man of God, if it be communicated, may be usefull and profitable to the Church of God.

He was a true childe of *Abraham*; and the blessing of *Abraham* fell upon him, *I will blesse them that blesse thee, saith the Lord; and I will curse them that curse thee.* Not long since I was at *Bramford*; there dwelleth an ancient Gentleman, one of great quality, my friend, and my Fathers old friend; he spake thus to me: Mr. *Carter*! I have now lived to see the downfall of all your Fathers opposers, and enemies. There is not one of them, but their Families are scattered, and ruined. Let the Enemies of Gods faithfull Messengers heare, and feare, and do no more wickedly.

I cannot but add one thing more; It may be truely said of him, and his faithfull Yoke-fellow, as it is writen of *Zacharias*, and *Elizabeth*: They were both righteous before God, walking in all the Commandements, and Ordinances of the Lord, blamelesse.

blamelesse. I dare say, the World will testifie, that neither of them did ever do that thing that was unjust, or evill, or scandalous, or uncomely, their Enemies being Judges. They were as to men without blemish, their life was a sweet savour, and they went out of this life as a fragrant perfume.

I confesse I have drawn his life very imperfectly. I must say as the Queen of *Sheba*; the one halfe hath not been told you. It will not be long before the Lord Jesus Christ shall open the Books at the last, and great day, then, and there you shall read his compleat Story.

Prov. 10. 7.

The Memory of the Just is, and shall be blessed.

Reader,

Reader,

IT is ſayd of Christs ſayings, and doings; that if they ſhould bee written every one, the World it ſelfe could not containe the Bookes. Farre be it from me to attribute ſo much to my worthy Father. *Yet this much I am certaine of, that there are many things in his Life, and thoſe of very great concernment, which have ſlipped me. Therefore I leave theſe enſuing Pages vacant, that ſo as thou remembreſt any of his holy ſayings, and doings, not mentioned before, thou mayſt write them downe, for thine owne benefit, and the good of others.*

A Rare

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Isa. 58. 1. *Lift up thy voice like a Trumpet.*
Joh. 19. 14. *Behold your King!*
1 Cor. 1. 23. *We preach Christ crucified.*
Joh. 1. 29. *Behold the Lamb of God.*
Revel. 13. 8. *The Lamb slain from the foundation of the World.*

A

RARE SIGHT.

OR,

THE LYON:

Sent from a farr Country, and presented to the City of *NORWICH*; in a Sermon upon the Solemne Guild-day, *June* 18. 1650.

By IOHN CARTER,

Preacher of the Gospel; And as yet Sojourning in the City of NORWICH.

Joh. 1. 21. *Sir! We would see Jesus.*

LONDON,

Printed in the yeare 1653.

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TO

THE RIGHT WOR-
Shipfull Mr. *WILLIAM BARNHAM*,
Major of the City of *NORWICH*;
As alſo to Mr. *Barnard Church*, who with much Honour managed the chiefe Place of Magiſtracy in the ſaid City, the laſt yeare,

JOHN CARTER.
Humbly preſents this rare Sight,

AS *a Teſtimony of his reſpect, love and thankfulneſſe to them, for all their undeſerved Favour, and faithfulneſſe. As alſo becauſe they have a juſt claim thereunto. Mr.* Matthew Lyndſey, *who deceaſed in the midſt of his*

his Majoralty 1650. *had the true right to it. The Sermon was preached at his request, and at his Inauguration. He dying, it descends by Inheritance upon these his Successors.*

The Sight *is very rare indeed, but very poorly, and meanly set forth; Such as it is, the unworthy* Author *humbly tenders to them, with apprecation of all Grace, Honour, and Happinesse.*

A Rare

A RARE SIGHT, OR THE LYON.

REVEL. 5. 5. *Behold, the Lyon of the Tribe of Judah!*

AT great Solemnities, and extraordinary confluences of people, it is the ancient use, and custome, to bring out strange sights, and shew farr-fetched Rarities.

This is a solemne day; the Cities great anniversary Feast, for the Inauguration of the cheife Magistrate: Here's much concourse from several parts. I shal there-

fore at such a time as this, being called to stand in the middest of such a multitude; produce my Spectacle, and present to your view, the godliest sight, that ever Heaven or Earth afforded; a stately, and a generous Lion from a farre Countrey. *Behold the Lion of the Tribe of Judah.*

Concerning which, I shall propound two things to your observation, the parts of the Text.

1. The Trumpet Sounded: ἰδοὺ *Behold.*

2. The *Sight* or *Shew* presented.

A rare, and strange Living Creature described from

His { 1. Species, kinde. ὁ Λέων A Lion.
2. Originall, pedegree, and Country: the most noble, and best bred Lion in the *WORLD.* ἐκ τῆς φυλῆς ἰούδα. *Of the Tribe of JUDAH.*

These are the parts, and particulars of the Text. But I will not tye my selfe strictly, and punctually to these: or at least, I will lay them aside a while: and according

ding to my plaine, and usuall way, I shall concerning this Little, yea this great portion of Scripture, dispatch these foure things.

1. I will speak something of the sence, and meaning of the words.

2. I will give you the summe, & substance of all, in one generall proposition, in one plaine doctrine.

3. Then, in the third place, I will returne to the parts and particulars: I will review, search, and examine them, for such speciall observations, and Instructions, as may be profitable: besides the main, and generall doctrine.

4. And last of all, I will (as God shall enable me) endeavour to make profitable use, and application of all.

I stand heer by call, and commission from God. Its my duty to lift up my voice like a Trumpet to Usher in this rare spectacle: and it is required of you, that with *Moses*, you will now turn aside, and see this great sight. *Exod.* 3. 3.

Let him that hath an eare, heare, and let him that hath an Eye behold. And let the Eye of the God of Heaven be upon us all for good: and let *the Lion of the Tribe of Judah* be with us, and help us and blesse us, Amen.

1. And first I am to open and expound the Text.

Behold!] This demonstrative, hath singular weight, and moment. *Aliquid repentinum, et insperatum demonstrat.* It points to something that is sudden, unexpected, unhoped for; something that is rare, excellent, and admirable. It hath here in this place a twofold use.

1. To excite, and stir up attention, and intention: it calls for your ears, and eyes.

2. To command. Thus Christ made use of it. It was his word of command. He said unto them *In his Doctrine, Hearken, Behold.* I command you to attend.

So here: it's the sounding of the Trumpet: it invites, it commands you all to fix your Eyes upon this rare, and excellent sight which is now comming forth.

Behold then! But first, I pray, before you look for the Lion, Lift up your eyes a little higher, to the first Verse. There you shall see *A Throne set in Heaven*, and
c. 4. 2. one sitting upon that Throne, in great glory, Majesty, and brightnesse. That is ---- God the Father! In his right hand he holds *a book, written within, and on the back-side, and sealed with* 7. *Seals* V. I.

Q. *What*

Q. *What Book may this be?*

A. It is none other but this Book of the Revelation.

Would you know the Contents of this Book? It is a Propheticall-Hiſtoricall Decretall.

Not onely decreed, but as it were ingroſſed in the Court-Roules of Heaven: It was a great Roule written on both ſides for the multitude, and variety of matters, as containing a compleat Hiſtory of the Church unto the Worlds end: and therefore took up both ſides of the Book, Volume, or Roule.

It containes the decrees, Counſels, and will of God, concerning the future ſtate, and government of the Church. It contains great Myſteries; Of the Kingdome and Tyranny of Antichriſt: of the perſecutions, troubles, and afflictions of the Church in all Ages, till Chriſt ſhall come the ſecond time, and deliver up the Kingdome to God even the Father. It foreſhews the patience, and conſtancy of the faithfull; the utter ruine of their Enemies: and their eternall glory, and fælicity at the generall judgement, and Conſummation.

Theſe Myſteries are written in a *Book*. i.e. in Gods eternall Præſcience, Providence, and Decree.

But this *Book is clasped up and sealed.* 1. For matter most excellent, and Divine: Kept secret from the knowledge of al creatures: and *with seaven Seales*: most surely as mysteries of the greatest moment, Worth and Certainty.

Therefore behold: vers. 2. *A strong Angel proclaiming with a lond voice*: Like a Herauld or Officer. *Who is worthy*, for the excellency of his person, or for his deserts, *To open the Book, and to loose the Seals thereof*? To disclose these secret decrees, and counsels of God: to dive into these most deep mysteries, that he may make them know to the Church of God in all ages?

Who? O it's a hard, and difficult matter to open the Book, and to loose the Seales. Verse 3. None *in Heaven.* No Angel. None *in Earth*: No Saint living. None *under the Earth.* No Saint departed, whose body is under-ground: or more generally, no creature in Heaven, Earth, or Sea, *was able to open the Book*, to read, understand, or divulge it; *Neither to look thereon.* To have any thing at all to do with it.

Alas! alas! This is a sad thing! Behold verse 5. *John* the Divine weeps much, *Because no man was found worthy to open, and*

to

to read the Book, &c. He wept much, to ſee himſelfe, and others, deprived of ſo deep, ſo ſweet, and ſo excellent Myſteries; but eſpecially to think, that God ſhould be deprived of the glory of them. What then? Shall the Church never know the Contents of that Book?

Yes, yes, it ſhall. Behold, in the fifth verſe a word of Conſolation. *One of the Elders ſaith unto me, weep not.* One of the body, of the Councill of State; one of the Aſſeſſors, one of the glorified Saints; repreſenting all the faithfull; one, to whom the ſecret of the Lord was revealed. He ſaid to *John, weep not. q.d.* This is thine infirmity; what haſt thou forgotten? Art thou a Maſter, and Teacher in the Church of God, and doſt thou not remember, that great Prophet, the onely begotten Son of God, which is in the boſome of his Father; who from the beginning of the World unto the end of it, ever leadeth the Church into all needfull Truths? Weep not then ſo much, cheer up thy Spirits. Order is taken for the opening, and revealing of the Book.

Behold! behold! Lift up thine eyes now; do'ſt not diſcover *a rare Sight? a Lion!* Behold! *That Lion of the Tribe of* Judah,

the root of David, *he hath prevailed to open the Booke, and to loose the seven Seales thereof.*

I have now brought you down to my Text: your eyes are by this time upon the rare Sight, and I shall endeavour to keep them fixed there from henceforth.

The words read, are nothing else but an Elegant, Metaphorical description of him, who can, and onely can open, and reveale the Decrees, Counsels, and will of God to the Church.

Behold! with admiration, and joy, this is the Lion. I finde in the Scripture a three-fold Lion. 1. Of the Forest. 2. Of the Infernall Pit. 3. Of the Tribe of *Judah.*

1. A Lion of the Forest, *Jer.* 5. 6. bred in the Woods, and Desarts. This is a rare, and Noble Creature, the chiefe among Beasts; this is properly called a Lion.

2. The Lion of the Infernall Pit; that is, the Devill, called so by way of similitude; because he is like a Lion. In the Hebrew, אריה a Lion, springs out of the root ארה *decerpere* to pluck, rent and teare. Such is the Devill, 1 *Pet.* 5. 8. *Your adversary the Devill, as a roaring Lion, walketh about seeking whom he may devoure.*

3. The

3. The Lion of the Tribe of *Judah.* What is he? Indeed it is a Male, a Noble, Generous, and Famous Lion: Yet not a Beast, (as some blasphemous Hereticks have spoken, *horresco referens*, in these leprous times) no! here we must leave the Letter, and understand it Metaphorically. It is a Lion not to be found amongst men, (*meere men*) nor Angels. Would you know certainly who it is? The next verse will tell you. Behold! there you shall see standing in the midst of the Elders *A Lamb, as it had been slaine*, this is the Lion; for verse 9. you shall finde, it was this Lamb, *who was worthy to take the Booke, and to open the Seales thereof.* Here the Lion, and the Lamb meet in one; plainly therefore, *The Lion, or the Lamb, is hee that was slaine, and hath redeemed us to God by his own blood*, even the Lord Jesus Christ, *the root of David.* He, and none other is *the Lion of the Tribe of* Judah. *Isa.* 11. 6.

Of the Tribe of Judah. *viz.* Of the Posterity of *Judah*; which excelled all the other Tribes in Courage, Dignity, and Renoune.

You must conceive, that here is an allusion to the Armoriall Ensigne, or Armes of that Tribe.

The

The Lord commands the children of Israel, *Num.* 2. 2. *Every man shall pitch by his own Standard, with the Ensigne of their Father's house: farre off about the Tabernacle of the Congregation shall they pitch.* All the while they travailed in the Wilderness, they pitch their Tents as an Army, round about the Sanctuary in a Square. The Israelites consisted of twelve Tribes.

Ezek. 48. 20. *Revel.* 21. 16. And these were divided into foure Regiments: To each Regiment three Tribes, of which every one had a particular Standard or Banner, differing in colour, and forme, and in the Ensigne a Coat of Armes.

In the front were *Judah*, *Issachar*, and *Zabulon*.

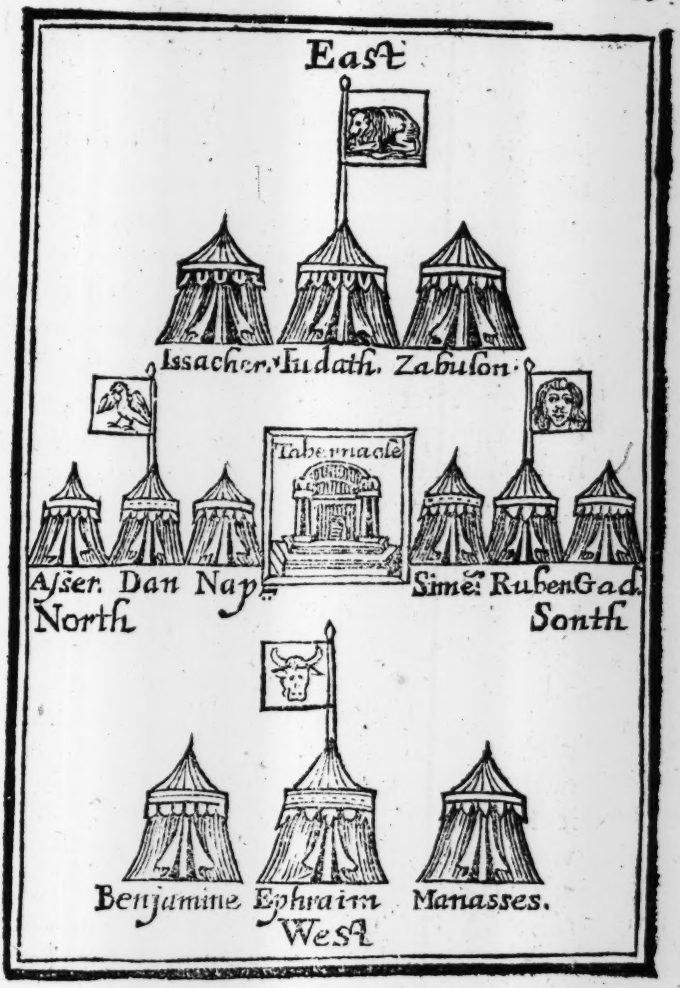
In the Reare *Ephraim*, *Benjamin*, and *Manasses*.

Ainsw. Num. In the North-wing, *Dan*, *Aser*, and *Naphtali*.

In the South-wing, *Reuben*, *Simeon* and *Gad*.

Judah carried a Lion in his Standard: *Reuben* a Man-drake, *Ephraim* an Ox, and *Dan* an Eagle.

Judah


East
Issacher. Iudath. Zabulon.
Tabernacle
Asser. Dan Nap.
Sime. Ruben Gad.
North
Sonth
Benjamine Ephraim Manasses.
West

Judah carried a *Lion* in his Standard. The occasion of this Coat of Armes you have, *Gen.* 49. 9. *Viz. Jacobs* blessing. *Judah is a Lions Whelp.* And here you have the originall of *Armes*; GOD was the first King of Heraulds: He commanded them; also the antiquity and use.

Armes were tokens, or resemblances, signifying some Act, or Quality of the Bearer. In their Banners, Shields, or Targets they did engrave, emboss, embroyder, or depict some Beast, Bird, Fish, or other thing, whose nature and quality did best quadrate with their own. There was a kind of sympathy between the Armes, and their bearers, to note their quality, and disposition. Such Armes were remunerations for Service, bestowed by Kings, Emperours, and their Generals: Hereditary Testimonies of their glorious Merits.

This armoriall Ensigne, *the Lion*, was given to *Judah*, to shew, 1. The Courage of that Tribe above the rest; and 2. That it should be the governing, the Law-giving Tribe, 1 *Chron*, 5. 2. *For* Judah *prevailed above his Brethren, and of him came the chiefe Ruler.* And 3. That God had decreed Monarchicall Government for that people, when they should be settled in a perfect

perfect ſtate. And 4. That (*David* as the Type,& afterwards) at the fulneſs of time, the Lord Jeſus Chriſt the Antitype, ſhould be born of that Tribe according to the fleſh, and lineally deſcended, through the Loines of many Kings, Succeſſive one to another, as to his humane Nature. And ſo came forth *the Famous Lion of the Tribe of* Judah. *For it is evident that our Lord ſprang out of Judah. Heb.* 7. 14.

And thus you have the ſenſe, meaning, and expoſition of the words.

2.

I ſhall now in the ſecond place, give you the ſum, and ſubſtance of all in one generall propoſition, which I will give you in no other termes then the very words of the Text.

The Lord Jeſus Chriſt is the Lion of the Tribe of Judah. For the evidence and demonſtration of this *Theſis*, I will lay it out unto you in three Branches. *Doct.*

1. That the Lord Jeſus Chriſt is a Lion.
2. That he is *the* Lion.
3. That he is the Lion of the Tribe of *Judah.*

Branch. 1. *The Lord Ieſus Chriſt is a Lion.*

The truth of this, with the reaſon, I will give you both together. It is both prophe-

ſied,

ſyed, and typified, *Gen.* 49. 9. *Iuda is a Lions Whelp. Iudah!* this cannot be meant of the perſon of *Iudah*, that's certaine: for he crouched, and bowed downe to *Ioſeph* his younger Brother, and dyed in *Ægypt.*

Num. 24. 9 Therefore it muſt be underſtood firſt, of the poſterity, of the Tribe of *Iudah. The Offſpring of Iudah ſhall be a Lion's Whelp*: but for what cauſe is he ſo deſcribed? *Propter dignitatem Regiam.* The Lion is *Rex quadrupedum*: The nobleſt of all fourefooted creatures: and the King of all beaſts. *Pro.* 30. 30. 31. A Lion, and a King put together. In the 8, 9, and tenth Verſe of that 49. *cap.* of *Gen.* you have a graphicall deſcription of the Kingly power and Soveraignty that ſhould be in the Tribe of *Iudah* many Generations after: ſhewing, that *Iudah* ſhall meet with many potent, and implacable enemies to conflict withall: that he ſhall conquer and ſubdue them all. Ver. 8. *Thy hand ſhall be in the neck of thine Enemies.* Ver. 9. *From the prey, my Son thou art gone up.* 1. *Iudah* ſhall teare his Enemies in pieces, as a Lion rents his prey. *He ſtouped downe, he couched as a Lion, and as an old Lion.* That notes a full victory over all his Enemies: The Lion's couching is not for feare, but becauſe he hath

hath conquered his prey, and ſcattered all oppoſition; and now, lyeth downe by it in tryumph, feeding and reſting himſelfe in peace. So ſhall *Judah* tread on the neck of all his enemies, and ſit downe in peace. But to raiſe it to the height, it ſignifies, that *Judah* ſhall be the Kingly Tribe, in which ſhould be the Regall power. 1 *Chr.* 5. 2. *Judah prevailed above his Brethren, and of him came the cheife Ruler.* This ſignified, *Verſ.* 8. *Thy fathers Children ſhall bow downe before thee. Verſ.* 10. *The Scepter ſhall not depart from Judah, nor a Lawgiver from betweene his feet, untill Shiloh come*: And this was fulfilled in *David* firſt, and in *Solomon.*

But though the Prophesie were in part fulfilled in the temporall Kingdome of *Judah*, yet chiefly all is verified in Chriſt; and it hath its complement in the Kingdome of Chriſt, and is interpreted, and fully fulfilled in my Text. Jeſus Chriſt is the Lyon of the Tribe of *Judah*, which words are nothing but a Periphraſis, an elegant metaphoricall deſcription of the Kingdome of Chriſt: Jeſus Chriſt is a Lyon; that is, *Jeſus Chriſt is a King*: Chriſt a King.

Promiſed, *Jerem.* 23. 5. *Behold, the days come*

come, saith the Lord, that I will raise unto David *a righteous branch, and a King shall reigne and prosper, and shall execute judgement and justice in the Earth.*

Born. *Matth.* 2. 2. *Where is he that is born King of the Jewes?*

Proclaimed, *Zechariah* 9. 9. *Rejoyce greatly, Oh Daughter of Zion, shout oh Daughter of Jerusalem! Behold thy King cometh unto thee: he is just, and having Salvation*, &c. Inaugurated, *Matth.* 21. 5.

Leo Coronatus. Crowned, *Psal.* 21. 3. *Thou settest a Crown of pure Gold on his head.* Cantic. 3. 11. *Go forth yee Daughters of Zion, and behold King* Solomon. That is, Jesus Christ, *with the Crown wherewith his Mother Crowned him in the day of his Espousals.* Revel. 6. 2 *He had a Bow, and a Crown was given him.* Cap. 19. 12. *On his head were many Crowns.*

Leo regnans And verse 16. Thus runs his royall Title, KING OF KINGS, AND LORD OF LORDS.

He was qualified with all Kingly graces, and gifts. He was annointed a King: The משיח Χριστὸς Psal. 45. 7. *God, thy God hath annointed thee with the oyle of gladnesse above thy fellowes.* Of old they did annoint their Kings; but Christ had an Unction above all other Kings. *Saul* had

had *a Viall of oyle poured on his head*; *Jehu* a box of oyle, *David* a horn of oyle: every one had their measure: But Christ was annointed, not with materiall oyle, as they, but with the Holy-Ghost, and that with all fulnesse: God gave the Spirit unto him, *non ad mensuram, Not by measure.* He was annointed within, and without, all over.

1 Sam. 10. 1. 2 King. 9. 3. 1 Sam. 16. 13. οὐκ ἐκ μέτρου.

1. Within, his inward Unction was with Kingly graces. There are certain gifts, and qualifications requisite for the discharge of the Kingly Function; without which no Monarch can weild the Scepter happily. 1. Strength and Courage: the King must be a mighty and a valiant man to defend his people, and fight their Battels. 2. Wisdome, and understanding, to discern between good and bad, and to judge his people, 1 *King.* 3. 9. 3. Justice, *Prov.* 16. 12. *The Throne is established by righteousnesse.* 4. Mercy, *Prov.* 20. 28. *Mercy and truth preserve the King, and his Throne is upholden by mercy.* All these were eminently, yea infinitely in Jesus Christ; and therefore he was meet to be a King. He was a *Lion.*

1. *The Lion is strongest among Beasts*, *Prov.* 30. 30. Courageous, and Magna-

nimous. So Jesus Christ, he excelled all others in power, might, and courage. *The Government is upon his Shoulder.* And he is called the mighty God. *Isa.* 9. 6. *All power is given him in Heaven, and Earth* Matth. 28. 18. *He is the Almighty. Rev.* 1. 8. Christ is the generous Lion of undaunted Courage, and invincible strength, to grapple with the Hunters, and savage Creatures.

2. The Lion is an Emblem of Wisdome, as well as of Strength, a Creature that hath great Sagacity. Strange things are written of the wisdome and policy of the Lion, (by, and by you shall meet with some of them) He is crafty in waiting for the Prey, watching his opportunities, *Psal.* 10. 9. *He lyeth in wait secretly, he lurketh in his Den.* He is subtle in deceiving the Hunter: When he is hunted, sometimes he goeth forward, sometimes backward, and sweeps out his footsteps that are from the Hunter, with his taile, that no track of his may be found. Whence it became a Proverb, *Leonis Vestigia quaeris.*

Gesner.

In this grace also Christ excelled all others. *Solomon* was famous for wisdome, (for he had sought it of God) for *there*

was

was none like him before, nor after. But behold! here is a greater then *Solomon*, a wiser then *Solomon*; the Lord Jesus Christ. *In him are hid the treasures of Wisdome, and Knowledge, Col.* 2. 3. And *wisdome* (for Government) is better then Strength. 1 King. 3. 12.

3. In the Lion is observed strict Justice. *Non punit ultra condignum*; If any one hit him, or throweth a dart at him, & hurts him not, the Lion will onely rush against him that strook the blow, & throw him down, but not hurt him: If any wound the Lion, and draw blood, the Lion will turn again, and teare him, but not to death; but if any kill the Lions Whelp, the Lion will slay him.

In this grace of Justice Christ excelled all others. *He shall order his Kingdome, and establish it with Judgment, and with Justice* for ever. Isa. 9. 7. *He loveth righteousnesse and hateth wickednesse.* Psal. 45. 7. *A Scepter of righteousnesse is the Scepter of his Kingdome.* Heb. 1. 8. *He is Melchesidec, King of righteousnesse*, Heb. 7. 2.

4. In the Lion also is clemency, and mercy. He is benevolent to mankind, spares them that prostrate to him, and will not hurt Women, nor little Children.

And in this grace also Christ exceeded

all others, *Matth.* 21. 5. *Behold! the King cometh unto the Meek, and sitting upon an Asse, and a Colt, the fole of an Asse.*

Isa. 42. 2. *He shall not cry, nor lift up, nor cause his voice to be heard in the street.* 3. *A bruised Reed shall he not breake, and the smoaking Flax shall he not quench.*

Luk. 19. 41. He wept over *Ierusalem*, and had compassion on the multitude. *He was a faithfull, and a mercifull high Priest*; And he was a faithfull, and a mercifull King. See the oyle with which he was inwardly annointed, poured upon his head altogether, *Isa.* 11. 2. *And the Spirit of the Lord shall rest upon him, the Spirit of wisdome, and understanding, the Spirit of Counsel, & might, the Spirit of Knowledge, and of the feare of the Lord.*

Matth. 9. 36

Heb. 2. 17.

Here are his Kingly graces, his Lion-like qualifications, whereby he was fitted to weild the Kingdome. No man, Angell, nor Arch-angell; none in Heaven, and Earth, can be found meet to under-go this Office, onely Jesus Christ, *God-man* could beare it.

You have seene how the Lion, Messiah the Prince, was annointed within.

Now secondly, I will make out his Title to the Crown: He had an externall Unction,

Unction, he was annointed a King. The ancient annointing of Kings, was an outward manifestation, and declaration to the whole World, of their undoubted Right, and Title to their Kingdomes; it was also a publick Assignation.

And this externall Unction had Jesus Christ; not with materiall oyle, but he had a full, and undoubted right to the Government: He was no usurper, he had a solemn calling from God the Father to this Office; and from him he derived a threefold right.

The Kingdome was his.

1. By *Assignation* from the Father, *Psal.* 2. 6. *I have set my King upon my holy Hill of Zion.* Act. 2. 36. *Therefore let all the house of* Israel *know assuredly, that God hath made that same* JESUS *who was crucified, both* LORD, *and* CHRIST.

2. By inheritance, *Psal.* 2. 7. *I will declare the decree: the Lord hath sayd unto me, Thou art my Son, this day have I begotten thee. Heb.* 1. 2. *God hath appointed him heire of all things.* Even the wicked Husbandmen acknowledged thus much, *This is the heire, Mat.*21. 38.

3. By free Donation, *Psal.* 2. 8. *Aske of me, and I shall give thee the Heathen for*

thine Inheritance, and the uttermost parts of the earth for thy possession.

By this time, the first branch, or Proposition is true and evident. Christ is a Lyon, that is, A King. Therefore as after the anoynting of *Jehu*, they blew with Trumpets, and proclaimed, saying, *Jehu* is King: So here, having seen the anoynting, I blow the Trumpet, & proclaim, *Behold, Christ is King: Behold, Christ is King.*

Branch 2. *The Lord Jesus Christ is* ὁ λέων, *The Lyon.*

The Lyon of Lyons; The most excellent Lyon, the onely Lyon. Christ is a King, and there's no King but Christ. ἷς κύριος, ἷς βασιλεὺς, *Isa.* 43. 11. *I am the Lord, and beside me there is no Saviour.* The cheife Priests sayd, *We have no King but Cæsar.* Christians must say, We have no King but Christ.

κατ' ἐξοχὴν.

Joh. 19. 15.

Ob. But haply, some will object, Are there not many other Kings? Were there not Kings of *Israel* and *Judah*? Had not *Ægypt* their *Pharaohs*, and the *Philistims* their *Abimelechs*? Do wee not read in *Daniel*, of the head of Gold? the Silver breast

Dan. 2. 32.

breast and armes? the Brasse belly and thighes? the Iron Legs? the four ancient and famous Monarchies? Did wee never heare of the Emperours of the West? And are there not many Kings at this very day, in the World? What, is there but one Lyon in the Forest?

I answer with Saint *Paul*, *There are Lords many*: many Kings: And Saint *Peter* mentions, *The King as supreame*, and that as an Ordinance. But such a King as the Lord Jesus Christ is not in the whole World. And I will shew you some differences between Christ the King, and all other Kings. 1 Cor. 8. 50.

1. Christ is the onely absolute, supream, soveraigne, independent King; the onely Lord Paramount: all other Kings have but a derived, delegated power from him. *Pro.* 8. 15. *By me Kings raigne* (saith the Lord Jesus, the wisedome of the Father) *and Princes decree Justice.* All other Kings are but subordinate, Viceroys, Lord-Deputies.

2. All other Kings are men, meer men; Jesus Christ is God and man; as he is *the man Christ Jesus*, so he is God over all, blessed for ever. No other King *God-Man*, but he. 1 Tim. 2. 5. Rom. 9. 5.

3. In regard of bounds: all other Kings, they have Dominion only over ſome part, and a little part of the World: Indeed there have been Monarchs that have ſtyled themſelves Emperours of the World; but they were miſtaken two wayes: Firſt, in their times ſcarce halfe the habitable part of the World was diſcovered: Secondly, Had they had all they layd claime to, it was but to the lower and baſer part of the World, *the Earth*: But the Lord Jeſus Chriſt hath an univerſall Kingdome. *Pſal.* 72. 8. *He ſhall have Dominion from Sea to Sea, and from the River unto the ends of the Earth.* v. 9. *They that dwell in the Wilderneſſe ſhall bow before him, and his enemies ſhall lick the duſt.* v. 10. *The Kings of Tarſhiſh, and of the Iſles ſhall bring preſents; the Kings of Sheba, and Seba ſhall offer gifts.* v. 11. *Yea, all Kings ſhall fall down before him, all Nations ſhall ſerve him.* He is King of Kings, and Lord of Lords; yea, he is King of Heaven and Earth, and of all things in them. There is no univerſall King but he.

4. In reſpect of duration: All other Kings are men that dye, and their Kingdomes have their fatall periods: few Kingdomes continue above five hundred years.

We

We use to say, So many yeares raigned the *Chaldeans* and *Babylonians*; so many the *Medes* and *Persians*, so many the *Gracians*, and so many the *Romans* (that I meddle not with the fatall mutations in our Nation.) The Lord often speaks to earthly Kings in his wrath, *The Lord hath rent the Kingdome of Israel from thee*; saith *Samuel* to *Saul*: even *this day* he hath done it, *and hath given it to a neighbour of thine, that is better then thou.* And this was the Writing that was written concerning *Belshazzar*, *Thy Bingdome is divided, and given to the Medes and Persians.* 1 Sam. 15. 28.

But unto the Sonne; unto the Lord Jesus Christ, *the Father saith, Thy Throne O God is for ever and ever.* God the Father speaks concerning his Son, as *Jupiter* is brought in speaking of the *Romans*:

His ego nec metas rerum, nec tempora pono,
Imperium sine fine dedi.

His seed will I make to endure for ever, and his Throne as the dayes of Heaven. His Throne shall be as the Sun before me. It shall be established for ever as the Moon: and as a faithfull witnesse in Heaven. SELAH. Psal. 89. 29. 36. 37.

The Angell *Gabriel* was sent from God to the Virgin *Mary*, with this Oracle, *Thou shalt conceive, & bring forth a Son: and* Luk. 1. 31. 32. 33.

shalt

shalt cal his name Jesus. He shal be great, and the Lord God shall give unto him the throne of his Father David. And he shall raigne over the House of David for ever, and of his Kingdome there shall be no end. Jesus Christ is *the Lyon.* The Lyon is a Creature (as *Pliny* writes) that lives long to an incredible age, but Christ is the Lyon that never dyes. And there is no eternall King but Christ.

You have the second Branch or Proposition: I passe to

Branch 3. *Jesus Christ is the Lyon of the Tribe of Judah.*

First, And according to the Letter, *He was King of Iudah.* He had a just right, and title to the temporall Crowne and Kingdome. *He was of the Seed of David according to the flesh*; lineally descended from his loynes, and by undoubted succession the King and Prince, being of the Kingly race. This will appear by the Genealogies. Saint *Matthew, chap.* 1. sets downe the Pedegree of *Ioseph*, the Husband of *Mary*, his supposed Father. Hee descended from *David* through the loynes of *Solomon.* Saint *Luke, chap.* 3. 23. describes

Rom. 1. 3.

ſcribes the Pedegree of the Virgin *Mary* his Mother that bare him; ſhee deſcended from *David* through the loynes of *Nathan*.

The Husband and Wife were both of the ſame Family; and therefore Chriſt had a title to the temporall Kingdome, Crown, and Dignity, both by the Fathers and Mothers ſide. Heralds came from the Eaſt to proclaime him King there, ſaying, *Where is he that is borne King of the Iewes? For we have ſeen his ſtarr in the Eaſt*, *Matth.* 2. 2. This *Pilate* ſubſcribed, and would not revoke it, *Ieſus of Nazareth the King of the Iewes.*: He was a Lyon true bred.

But as for this temporall Kingdome and Dominion over *Judah* & the other Tribes, our Lord Jeſus Chriſt would not meddle with it. Hee had indeed, *jus ad rem:* but would never take poſſeſſion. They would *have taken him by force to make him King*, *Joh.* 6. 15. but he perceiving it, departed, and hid himſelfe in a Mountaine. Hee departed from his owne right: abdicated the earthly Kingdome, and would not meddle with it.

Therefore ſecondly, By *the Tribe of Judah*, wee muſt underſtand the ſame thing that is ſignified by *Mount Sion*, and the

City

City of the living God: and, *the heavenly Jerusalem, Heb.*12. 22. And what is that? *Vers.*23. will tell you, *The generall assembly and Church of the first borne, which are written in Heaven.* The whole company of the Elect, who are ordained to life eternall.

Christ is the King of his Church, and the Church is Christs Kingdome: The Elect, the company of true Beleevers are his subjects, and none else. *Psal.* 2. 6. I have set my King upon my *holy hill of Sion:* that is, over the Church. As *Pharaoh* made *Joseph* Governour over all his House,
Act.7.10. so God the Father made his Sonne Jesus Christ King, and Governour of the house of God; that is, the Church of God. This *Nathanael* confesseth in his little *Creed*; *John* 1. 49. *Thou art the son of God: thou art the King of Israel:* His peculiar jurisdiction is over the Church,

Quest. But is not Christ a great *King over all the Earth? Psal.* 47. 2.

Answ. Christ hath a twofold Kingdome.

1. *Regnum potentiæ*: his Kingdome of power; by which, as God, together with the *Father*, and the *holy Ghost*, hee powerfully rules over all Creatures in Heaven and

and Earth. And so all Men and Women in the World are his Subjects; yea, whether they will or no.

2. *Regnum gratiæ*, The Kingdome of grace: Whereby as Mediator, hee calls and governs his Church and chosen: And in regard of this latter he is sayd properly, and peculiarly to be the King of his Church, and of his Church onely.

Thus you have seen:

1. *That Christ is a Lyon, a King.*
2. *That he is the Lyon, the onely King.*
3. *That he is the Lyon of the Tribe of Judah.*

Now attend to the reason of all together. Why must the Lord Jesus Christ be such *a Lyon?* such *a King?*

He must be a Lyon, a King, because he is Mediator of his Church. This great and high office of a King was so necessary, that the Church could never have been saved, except Christ had born it. *Reason.*

A Mediatour is for the reconciling of parties that are at variance: and hee that undertakes the work, must be in grace and favour with both parties, and he must deal, not onely between, but with both parties; with the party offended, and the party offending. Here the parties at odds, are God and

and Man. God is the party offended, Man is the party offending: You know how the quarrell began; man by transgressing against the Commandement, and eating of the prohibited Tree, highly provoked God:
Gen. 3. here came in the enmity, and man cast under an eternall curse; and must have remained under the sentence of death for ever, without a Mediator to take up the quarrell, and make peace. The Lord Jesus
1 Tim 2. Christ undertakes this office. *There is one*
5. *Mediator between God and man: the man Christ Jesus.* He therefore must deal and negotiate with both parties; and to this end he puts himself upon a threefold office, of a *Prophet*, *Priest*, and *King*.

1. And first hee deales with the party offended; with God for men. This hee
Heb. 5. 1. doth in his Priestly office. *Every high Priest* saith the Apostle, *is taken from among men; is ordained for men* [πρὸς τὸν Θεὸν] *in things pertaining to God; that he may offer gifts and sacrifices for sin.* Here you see, he deals with God, on the behalfe of men offending, and how? by offering sacrifices: that is, by way of satisfaction. The sentence was out, *That day thou eatest*, that day thou sinnest, *thou shalt dye certainely.*

tainely. Gods justice now could not be satisfied, nor any reconciliation made without death; no nor without the death of such a person as was without sin, without any exception; yea such a person as must be God as well as man, because the satisfaction must be infinite. Jesus Christ is willing (Oh the infinite grace of the Lord Jesus Christ!) to negotiate in this great businesse with his Father: and on mans behalfe he doth three things. 1. He suffers whatsoever man should have suffered, to satisfie God and acquit sinfull man. They write of the Lyon, that he alwayes hath a quartain ague: I am sure Jesus Christ, the *Lyon of the tribe of Judah*, hee had a quotidian for us. *Hee was a man of sorrowes, well acquainted with griefe*, from his birth to the Crosse: Yea, he dyed a bloody and a most accursed death, to appease the wrath of God, *and slay the enmity*. And here the Lyon becomes a Lambe; *brought as a Lambe to the slaughter*: and is the very Lambe mentioned in the next Verse, *which stood in the midst of the Elders, as it had been slaine*. Thus he satisfieth.

Eph. 2. 16.

Isa. 53. 7.

Rev. 5. 6.

A second businesse he doth for man, is, as a Priest, to pray, and intercede to, and with his Father, that his Sacrifice may be availeable,

availeable, and effectuall to the ſalvation of his Church. *I pray* (ſaith Chriſt) *for theſe with* me now, *and for all them alſo that ſhall beleeve on me.*

Joh. 17. 20.

Thirdly, He doth ingage to his Father, that all that the Father hath given him, ſhall beleeve. That hee will work faith in them by his Spirit, *John* 6.3. *All that the Father giveth* me, *i.e.* all the Elect, *ſhal come to me, i. e.* they ſhall beleeve. Thus Chriſt is an agent for man with God. And in this Prieſtly office, he purchaſed his Kingdome: *Therefore,* ſaith God the Father, *will I divide him a portion with the great, and he ſhal divide the ſpoyle with the ſtrong; becauſe he hath poured out his ſoule unto death; and he was numbred with the tranſgreſſors, and he bare the ſins of many, and made interceſſion for the tranſgreſſors.*

Againe ſecondly, it is neceſſary, that he deale and negotiate on Gods part, with men; and this he doth as

a { Prophet. King.

1. As a Prophet: He is ſent out of the boſome of his Father unto men, to open the Book, *Revel.* 5. 7. 9. to declare and make knowne the ſecret counſell and will of

Joh. 1.18.

of God concerning the great work of redemption: what a new contract is drawne up between the Father and the Son; what Jesus Christ hath done for man; how he hath satisfied his debt, which he was not able to pay, and how God hath accepted of it, for all those that do beleeve in him. The summ of which negotiation you have, *John* 6. 40. *And this is the will of him that sent me, that every one that seeth the Son* (i.e. beleeveth on him) *may have everlasting life: and I will raise him up at the last day.*

2. As a King: To impute and apply that great benefit of *Redemption* to man, and to make it effectuall: And to accomplish this, he must be *a Lyon*, he must be *a King*, and that for these causes.

1. To gaine and gather his Kingdome: To gaine them first into the Kingdome of grace, and at last to gather them into the Kingdome of glory. Now to effect this, he must be *a Lyon*, a potent King; for he must conquer before he can raigne, yea he must make a double conquest. 1. Hee must conquer his subjects; he finds them all Enemies at first, all Rebels: it is truely sayd of all the Children of *Adam*: *This people hath a revolting and a rebellious heart.*

Now these rebellious hearts Christ must subdue, and bring into subjection, making them a beleeving, a loving, a willing people. Christ cannot gaine a Subject into his Kingdome but he must first conquer. 2. He also must conquer another Lyon, the Enemy-Lyon: he is described by Saint *Peter, Epist.* 1. *chap.* 5. *Vers.* 8. *Your adversary the Devill, as a roaring Lyon walketh about seeking whom he may devour.* In the pawes of this Lyon are all men and women in the World by nature. *The Prince of the power of the ayre*, that evill Spirit *worketh in the Children of disobedience, Ephes.* 2. 2. The Lyon of the Tribe of *Judah*, must conquer that roaring Lyon the Devill, before hee can gather a Kingdome, and rāigne.

Quest. *But how doth he conquer the Devill? how doth he conquer his Subjects?*

Answ. Hee conquerd the Devill, as he was God, by force and might, by his infinite power. As man and Mediator, hee conquered him by his blood, by the merit and efficacy of his passion. *He took part of our flesh and blood, that through death hee might destroy him that had the power of death, that is, the Devill. And deliver them who through feare of death, were all their*

life

life time subject to bondage, Heb. 2.14,15. *Hee spoyled Principalities and Powers, hee made a shew of them openly, tryumphing over them in it:* that is, *in* or *upon* his Crosse, *Col.* 2. 15. Faith seeth Christ upon the Crosse, as sitting in a tryumphall Chariot. *Duo* (saith *Origen*) *in cruce affixi intelliguntur: Christus visibiliter, sponte sua, ad tempus: Diabolus invisibiliter, invitus, in perpetuum.*

Hee conquers the rebellious hearts of his Subjects; and *gathers together into one* Kingdome, *the Children of God that were scattered abroad*, by his voice, Scepter, and Sword. Joh. 11. 52.

By his voice. The Lyonesse, as the learned write, brings forth her Whelps dead, and so they continue three dayes: then the other Lyon doth set out his voice, and roar over them, and then they revive and live. Christ is the Lyon, his people are his Whelps: They are all still-borne: *Dead in trespasses and sinnes.* Christ lifts up his voice, and roares in the Preaching of the Gospel, by which he recovers the life of his people. *Verily, verily, I say unto you*, saith our blessed Saviour, *Joh.* 5. 25. *The houre is coming, and now is, when the dead shall heare the voice of the Son of God; and they that hear shall live.* *Vocation.* Eph. 2. 1.

By his Scepter: And that is the same, even the Preaching of the Gospell, *Psal.* 110. 2. *The Lord shall send the Rod*, or the Scepter, *of thy strength:* that is, the Ministry of the Gospel, *out of Zion:* and by it, *thou shalt rule in the middest of thine Enemies:* Those that were enemies, by that spirituall Scepter, thou shalt make them loving Subjects, and *a willing people, vers.* 3.

By his Sword: And that's the same still, the Preaching of the Gospell. This is the *sharpe two-edged Sword that went out of Christs mouth. Revel.* 1. 16. this is *quick and powerfull, and sharper then any two-edged Sword, peircing even to the dividing asunder of soule and spirit, joynts and marrow.* This is the two-edged Sword in the hand of the Saints; *which binds Heathen Kings in Chaines, and Nobles in fetters of Iron:* That is, the Gospel brings Heathen Princes and people into subjection to the Lord Jesus Christ. This is that *Sword of the spirit*, even, *the Word of God*, spoken of by Saint *Paul*: And there you have the consummation of the conquest: Yes, when the spirit seconds the Word, when the holy Ghost carries it home to the heart. Thus the Lyon, the King, the Lord Jesus Christ conquers,

Psal. 149. 6.

Eph. 6. 17.

conquers, thus he calls his ſubjects together into one Kingdome, by the Word outwardly Preached to the eare, and by the ſpirit effectually working upon the heart; moving, and ſweetly perſwading it to obey the calling of Chriſt.

2. Chriſt muſt be a Lyon, a King, to governe his ſubjects, his Church: Without Government no Society can ſtand; when *there was no King in Iſrael, every man did what ſeemed good in his owne eyes:* and all things went to wrack. Chriſt muſt be a King, to give Lawes: So Chriſt: *There is one Lawgiver:* even this Lyon: and to rule, ſo Chriſt; he rules in the hearts of his people, and governs them by his ſpirit, *They are led by the ſpirit of God, as many as are the ſons of God. Judah,* that is, the Lyon of the Tribe of *Judah, is his Lawgiver*: And he doth not onely give Lawes, but (that which no King nor Potentate elſe in the World can do) *he puts his Law in their inward parts, and writes it in their hearts, Jer.* 31. 33.

Judic. 17. 6.

Jam. 4. 12.

Rom 8. 14.

Pſal. 60. 7.

3. Chriſt muſt of neceſſity be a Lyon, a King, to protect and defend his Church, people, ſubjects. The Lyon will ſtand to the defence of his young ones, even to the death; and having the prey in his paw,

the more any offer to take it from him, the faster he holds it: So the Lyon of the Tribe of *Judah*.

The Kingdome of Christ is ever beset with Enemies, *The Heathen rage, the people conspire: the Kings of the earth set themselves, and the Rulers take Counsell together, against the Lord, and against his annointed*: against his Christ. *They have*, not onely, *flesh and blood, but Principalities and Powers also; the Rulers of the darknesse of this World, and spiritual wickednesse in high places, to wrestle withall.* And therefore without a strong Protector, this kingdome would soone be dissolved and layd desolate. Now the Lyon of the Tribe of *Judah*, the Lord Jesus Christ undertakes the protection of it. *Hee will create upon every dwelling place of mount Zion, and upon her Assemblies, a cloud, and a smoak by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And the Gates of Hell shall not prevaile against it.*

Psal. 2. 1, 2, 3.

Eph. 6. 12.

Isa. 4. 5.

Matth. 16. 18

4. The Lord Jesus Christ must be the Lyon, the King, to exercise judiciary power, to execute judgement.

To bring Malefactors to condigne punishment, to destroy the implacable Enemies

mies of his Church and Kingdome. He is therefore a Lyon, and a Bear too, *Hos.* 13. 7. *Therefore will I be unto them as a Lyon, as a Leopard by the way will I observe them.* Vers. 8. *I will meet them as a Bear that is bereaved of her whelps, and will rent the Caul of their heart, and there will I devour them like a Lyon: the wilde beast shall tear them.* Luke 19. 27. *But those mine enemies that would not that I should reign over them, bring hither and slay them before me.*

Hee also must be a Lyon, a King, to distribute rewards to his good and faithfull Subjects. *The Lyon doth teare in peices enough for his whelps, and strangled for his Lyonesses, and filled his holes with prey, and his dens with Ravine:* So the Lord Jesus, *Divides the spoyle with the strong.* He spoyled Principalities and Powers, *He ascended up on high, hee led Captivity captive, and gave gifts to men, Ephes.* 4. 8. As a King hee will, hee will inrich his subjects with grace here, and glory hereafter: he will reward his followers, not for their merits sake, but for his mercies sake. He will say to one, *Well done thou good servant, because thou hast been faithfull in a very little, have thou authority over ten Cities:* And to another, *Be thou also over five Cities. And*

Nah um. 2. 12.

Isa. 53 2.

Psal. 68. 18.

Luk. 19. 17. 19.

Matth. 19.28.29. *they that follow him in the Regeneration, when Christ the King shall sit in the throne of his glory; they also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or Brethren, or Sisters, or Father, or Mother, or Wife, or Children, or Lands,* to become his subjects, *shall receive an hundred fold, and shall inherite everlasting life.*

Thus have you the generall Doctrine.

3. Before I come to make application of it, I will addresse my selfe to my third task, and returne to the parts of the Text, and take a review of them; and speake something to them, and observe something from them distinctly and very shortly. The parts you may remember are two.

1. The Trumpet sounded.
2. The sight, or shew presented.

1. For the first: The Trumpet sounded. *Behold!* This demonstrative, as it points to some admirable thing, so it is a word of command. Here

Observe, It is the duty of every Christian to behold the Lord Jesus Christ. As Saint *John* the Divine is here called upon to

to behold; so is every one enjoyned to eye the Lyon: that is, the Lord Jesus: *John* the Baptist calls as much upon his Disciples, *to behold the Lambe of God which taketh away the sins of the World*, *John* 1. 29. Even *Pilate* could call unto the *Jews*, saying. *Behold your King!* *John* 19.14.

But why must we alwayes set our eyes upon Christ? There are many reasons: I will fasten onely upon one, namely, Wee must alwayes behold him, that wee may imitate and follow him. *Behold thy King*, saith the Prophet Zechariah, how he *cometh, he is just, meeke, and lowly*. And why must we thus behold him? Christ himselfe will give you the reason, *Matth.* 11. 29. that you may *learne of him to be meeke and lowly in heart. I have given you my example*, saith the Lord Jesus, *John* 13. 15. *that you should do as I have done to you. Judah* had a Lion in their Standard, and that they were to follow. Jesus Christ is our Standard, *The root of Iesse*: *i. e.* Christ, springing out of *Davids* stock, *shall stand for an Ensigne of the people. Luke* 2. 34. *Behold*, saith *Simeon*, *this Childe Iesus*, is set εἰς σημεῖον, for a Banner, which shall meet with contradiction: a military signe. It

Reason.

Zech. 9. 9.

is

is our duty to follow our Ensigne, and that is *a Lyon.*

2. You have heard the Trumpet sounded: I will now lead you to the second part of the Text, *Viz.* The sight, or shew, *The Lyon of the tribe of Iudah*: and why of the Tribe of Judah? The Apostle shall give you the reason clearly, *Heb.*7.14. *For it is evident that our Lord sprang out of Iudah.*

Observe then, the Pedigree of this Lyon. He came out of the loynes of *Judah*, the fourth Son of *Jacob*, and was born in that Tribe. In the words next following my Text, Christ is called *the root of David*: which metaphoricall expression doth imply two things.

1. That Christ indeed is *Davids* root, *David* sprang from him. *David in spirit called him Lord*, and hee might also call him Father, for Jesus Christ is *the everlasting Father*, *Isa.* 9. 6. *All things were made by him, and without him was not any thing made, that was made, Iohn* 1. 3. Even *David* had his originall from him.

Matth. 22. 43.

Secondly, and most properly, the meaning is, that *David* was the root of Christ: that is, Christ sprang from *David.* God raised up Christ out of the decayed House of

of *David*, by his mighty arme. So plainly *Isa.* 11. 1. *There shall come forth a Rod out of the stemme of* Jesse, *and a branch shall grow out of his roots.*

You have both together, *Revel.* 22. 16. *I am* (saith Christ) *the Root, and the Offspring of David.* I bear *David*, in regard of my Deity: and I come of *David*, in regard of my Humanity: The whole amounts to thus much, *That Christ is Man.* He is God of the substance of his Father, begotten before the Worlds: and Man of the substance of his Mother, borne in the World: Of a reasonable soule, and humane flesh subsisting. *Jesus Christ our Lord was made of the Seed of David, according to the flesh, Rom.* 1. 3. He took our flesh, he took all our infirmities, *sin onely excepted.* Heb. 4 15.

4. I have by Gods gracious assistance finished the Doctrinall part: I enter now upon my fourth and last taske, but not the least: It is, to make application. Put all together that I have spoken, and it will be profitable. 1. To instruct. 2. To convince. 3. To exhort. 4. To comfort. I shall prosecute these distinctly: the Lord order and direct my tongue, and rightly dispose your hearts for the obedient receiving

ceiving of the word. *Behold, and hearken.*

1. And first it wil serve for our Instruction.

From all that hath been said, we may gather divers πορίσματα: Corollaries, Consectary conclusions; as additions for our better information, concerning *this Lion*, *this* King.

Obs. 1. *Quale Regnum.*

What manner of Kingdome, the Kingdome of Christ is: A Spiritual, not a temporall Kingdome.

The Conquest of temporall, and earthly Kings, is of Countries, Cities, Castles, Navies. The Conquest of Christ our King, is of the hearts of his people; he brings them into subjection. The Rule of Temporall, and Earthly Kings, is over the bodies, and goods of their Subjects. But Christs Throne is set up in the Soules of his people; by his Spirit he rules in the inward man. Temporall Kingdomes are obtained, & defended by force of Armes, carnall Weapons, the Arm of flesh; but Christs Kingdome is won, and maintained by Spiritual Weapons; the Word, and Spirit. *For the Weapons of our Warfare are*

not

not carnall, but mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth it selfe against the Knowledge of God, and bringing into Captivity every thought to the obedience of Christ. 2. *Cor.* 10. 4. 5. Christ himselfe renounceth all temporall, and earthly Dominion. Thus Iesus answered *Pilate: My Kingdome is not of this World; if my Kingdome were of this World, then would my Servants fight, that I should not be delivered to the Iewes; but now is my Kingdome not from hence, Ioh.* 18. 36. In respect of Dominion, Right, and Title; all the Kingdomes of the World are the Lord Iesus Christ's. He hath *jus ad rem*: But in regard of Possession, and use, hee abdicates all. He never owned any temporall Possessions: *When they would have come, and taken him by force, to make him King, he departed alone himselfe, and hid himselfe in a Mountaine, Ioh.* 6. 15.

The more is their folly, that by being Subjects of Christs Kingdome, expect chiefly temporall good things, Riches, Honours, and Pleasures. So the Iewes, they alwaies dreamed of a worldly Kingdome, and yet expect a *Messiah* to come with outward Pomp, and worldly Glory.

Yea

Yea the very Apostles were nibling at this. *Act.* 1. 6. *Wilt thou at this time restore the Kingdome to* Israel? And the Mother of *Zebedees* Children lingred after this: *Grant that these my two Sons may sit, the one at thy right hand, and the other on thy left, in thy Kingdome.* She meanes a temporall Kingdome: But what saith Iesus Christ to her? *Yee know not what you ask; are you able to drink of the Cup that I shall drinke of, and to be baptized with the Baptisme that I am baptized with?* Can you drink of a cup of deadly Wine, with me? Can you endure to be plunged over head, and eares, in a flood of Afflictions? This you must look for in my Kingdome: Riches, and Honours, and Offices, these are not the good things of Christs Kingdome; no, no. *The Kingdome of God, is not meat, and drink, but righteousnesse, and peace, and joy in the Holy-Ghost, Rom.* 14. 17.

Matth. 20. 21.

2. Against the Chiliasts, or Millenaries: That the 1000 yeares reigne of the Saints upon the Earth, is but a meer dream, a falshood, a grosse error. They fancy to themselves, that a 1000 years before the generall resurrection, Christ in his humane nature shall come to *Ierusalem*, where he was crucified: that all the Martyrs

tyrs, and Saints departed of the old and new Teſtament ſhall riſe in their Bodys: and that they, and all the liviug Saints ſhall raign with him 1000 yeares. They ſhall ſubdue with bloudſhed all wicked Princes, and diſobedient Nations. They ſhall live without any diſturbance from any enemy without, or within.

That they ſhall all live without ſin, and without Ordinances: that they ſhall paſſe theſe 1000 years with all manner of earthly delights, begetting many children, eating and drinking, and making merry. This error, (firſt ſet a foot by that Arch-heretick *Cerinthus*) I will not enter the lists to encounter it, I will not meddle with the controverſy. I ſhall only ſpeak a word, if it may be, to ſhame the fautors of this fond fancy. What, a Saint? and ſo addicted to carnall pleaſures? Did Chriſt ever enjoy ſuch an earthly Kingdome? Alas, alas! *The Foxes have holes, and the foules of the Aire have neſts, but the Sun of man had not where to lay his head.* He contemned theſe low things. And what muſt the Saints his followers look for upon earth? Chriſt himſelfe ſhall tell them: *If any man will come after me, let him deny himſelfe, and take up his Croſſe, and follow me.* Chriſt

Matth. 8. 20.

Matth. 16. 24.

went

went through this World bearing the Crosse; and shall the Saints look to weare Crownes here below? The generous Lyon will not eat any dead thing, or stinking carcase, only what is living, and sweet: he takes his prey & eats it whilest it bleeds, and trembles. These earthly things, riches, honors, pleasures, are but dead things, stinking carkases. Surely all those whose hearts and affections feed upon them, they are not right whelps of the Lyon of the Tribe of *Iudah*.

If you be not ashamed of the love of the
1 Joh. 2. 16. World, *The lust of the flesh, the lust of the eyes, and the Pride of life*; The worlds Trinity, Pleasures, profits, preferments; Yet be ashamed to affect a temporall reigne, because Christ renounced it. I shall say no more to them that expect such a carnall raigne with Christ on earth, but what Saint *Augustine* saith to the Theife upon the Crosse, in his elegant *Prosopopœia, Lord*, sayes the Malefactor to Jesus, *remember*
Luk. 23. 42. *me when thou comest into thy Kingdome?* Kingdome, sayes *Augustine*, *Quid Regium vides?* What royalty, Oh wretched man, dost thou behold? what Crown dost
Matth. 27. 29. thou see, but a Crown of Thornes? what Robe? what Purple? but a Common Souldiers

diers tattered Red-coat? what Scepter but a Reed? what homage, but the mocks and taunts of the raging multitude? what throne but the Crosse? what guard, but the barbarous executioners?

Here's Christs raigne upon earth; hee raigned in suffering, he conquered by dying, he tryumphed in the Crosse: go thou and be content to do likewise.

Obser. 3. The Lord Jesus Christ is *the Lyon* of the Tribe of *Judah*, *the King* of his Church.

Then, the government of the Church is Monarchicall. This is the happinesse of the Church: Monarchy is the best Government, and Christ is the best King: And no King of the Church but Jesus Christ. *God hath put all things under his feet, and gave him to be the head over all things to the Church, which is his body, Eph.* 1.22,23.

Here at one blow, off goes the triple Crowne. The Popes Kingdome is overthrowne, and the High Priest of *Rome*, the Universall Bishop is deposed; if the Pope be King, then there are two Kings of the Church, and Jesus Christ is not THE Lyon, the onely King.

Bellarmine grants it, that Christ is the onely King, and Monarch of the Church,

which doth *spiritually* and *invisibly* govern it: yet saith he, the Church being corporall and visible, it stands in need of some one to be the visible and highest judge to decide controversies, to compose all strifes about Religion, to ordaine all inferiour Officers, Bishops, Pastors, *&c.* To containe them in their duties, and keep them in unity; and the visible government of the Church must be Monarchicall. The Church of *Rome* hath found out other *Lyons*, besides the Lyon of the Tribe of *Judah*. They usually called their Popes *Leones*. In 440. they had their *Leo Magnus*, and ten since him have borne the same name. But the Pope must change his kind, and be content to be another Beast. A roaring and a devouring Lyon we will allow him to be, who rents and teares the Saints of God. But Christ is the onely Lyon of *Judah*, the onely King of his Church.

That there is a visible, and externall government of the Church, distinct from the Politicall, by the word and discipline we affirme: But Jesus Christ hath ordained it, not Monarchicall, but Aristocraticall, *Matth.* 18. 17. *Acts* 20. 17, 28. 1 *Tim.* 5. 17. It must be governed by the *Bishops*, *Pastors*,

Paſtors, *Teachers*, *Elders*, and *Deacons*; in the ſeverall Precincts. The whole world is too large a Dioces for any one mortall Creature to take care of. The care of all Churches is beyond the ſtrength of any one man. Onely the Lyon of the Tribe of *Iudah* can open the Book, and read it to all Churches: Hee onely can rule, and govern all Churches. Chriſt himſelfe is preſent to all his Churches; namely, by his Spirit, which is more to the advantage of all Churches, then his bodily preſence would be, *Ioh.* 16. 7. And therefore none of the Churches ſtand in need of the Pope, to give Lawes to them, or to govern them. He is an Uſurper, and muſt down; Chriſt is *the Lion*, the onely King of the Church.

Obſerv. 4. Chriſt is the Lyon of the Tribe of *Iudah*; that is, lineally deſcended from the Patriarch *Iudah*. That may ſeem ſtrange; why ſhould not the Meſſiah have ſprang rather out of *Reuben*? Becauſe he was the firſt-born: *Iudah* was the fourth Son of *Iacob*. The reaſon hereof you have, *Gen*, 35. 22. *Reuben went and lay with* Bilhah *his Fathers Concubine*. He committed this foule ſin, *and Iſrael heard it*: And for this cauſe he diſinherited *Reuben*, and the bleſſing of the Birth-right

Gen. 35. 22, 23, &c.

fell upon *Iudahs* head. He became *the Lyon*; the Soveraignty and Princedome was his. Obſerve then, *Sin diſinheriteth*: See this, *Heb.* 12. 16. *Leaſt there be any fornicator, or prophane perſon, as* Eſau; *who for one morſell of meat, ſold his Birth-right,* 17. *For ye know that afterward when he would have inherited the Bleſſing, he was rejected.* Here you have 2 diſtinct examples to confirm this truth. Firſt, the *Fornicator*, namely *Reuben*, who defiled his Fathers Concubine, and for that was diſinherited. Secondly, *Eſau* was the firſt-born, yet loſt the Inheritance, the Lordſhip, and Dominion, becauſe of his prophaneneſſe; For the ſentence was paſſed from the mouth of God: *The Elder ſhall ſerve the younger*, *Gen.* 25. 23.

Haply, ſome vile, and deſperate Sinners will make nothing of this. Tuſh, ſay they, let them looke to this that are borne to Lands, and great Poſſeſſions; our Fathers have not a penny to leave us, we have no Inheritance to looſe: What, no Inheritance? *Then are you Baſtards and not Sons.* Then God is not your Father; all the true Children of God have a two-fold Inheritance. The grace, favour, and bleſſing of God in this life, and eternall glory in the

the life to come. *They be Heires of God, and joynt-heires with Christ.* But to the ungodly the Lord saith: *Know yee, that the unrighteous shall not inherite the Kingdome of God: Be not deceived, neither Fornicators nor Idolaters, nor Adulterers, nor effeminate, nor abusers of themselves with mankinde, nor theeves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall* ever *inherite the Kingdome of God.* Rom. 8. 17.

Observ. 5. For our instruction: How miserable, deplorable, and desperate our condition is by nature: so lost, as that nothing in Heaven or Earth could recover us, but the power, strength, wisedome, goodnesse, and courage of such a Lyon as *the Lyon of the Tribe of Judah.* We are all borne dead (as you have heard) and should never have revived, if this Lyon had not roared over us. We are blinde by nature: *The naturall man receiveth not the things of the spirit of God, for they are foolishnesse unto him, neither can hee know them*: He is ignorant of God and of Christ, and of the will of God concerning mans salvation: and in that ignorance must have perished everlastingly, if the Lyon of the Tribe of *Judah* had not opened the Book, and unloosed the Seales thereof. *No man* 1 Cor. 2. 14.

hath seen God at any time, the onely begotten Son, which is in the bosome of the Father, he hath declared him, *Ioh.* 1. 18. We were all by nature under the guilt of sin, under the wrath of God: we could never have been acquitted, we could never have been reconciled, but must have lain under Gods fierce anger for ever, if the Lyon of the Tribe of Judah had not stepped in between the party offended, and the party offending, and made peace: For Jesus Christ is our peace. And to effect this, the Lyon was forced to change his Kinde, and to become a Lambe: a true Paschall Lambe, and to be sacrificed for us. *I beheld*, saith Saint *Iohn*, verse 6. *and loe! in the midst of the Throne and of the foure Beasts, and in the midst of the Elders stood a Lambe as it had been slaine. Behold the Lambe of God, which taketh away the sin of the World*, Joh. 1. 29.

Eph. 2. 14, 15. 16. *For he is our peace, having abolished in his flesh the Enmity. And that he might reconcile both unto God, in one body by the Crosse, having slaine the Enemy thereby.*

1 Pet. 5 8. We were in the Jaw, and Paw of the roaring Lyon: who could have snatched us out of his Fangs? We had been the Bond-slaves of Satan for ever: wee had been Captives in the Prison, in the Dungeon

geon of Hell for ever; we had been utterly devoured, if *the Lyon of the Tribe of* Judah had not conquered the Lyon of the infernall Pit. But *when he ſaw that there was no man, and wondred that there was no Interceſſor, therefore his arme brought Salvation unto him, and his Righteouſneſſe it ſuſtained him.* O the depth of our miſerie, in our naturall, in our loſt condition!

Obſerv. 6. That from *Geneſis* to the *Revelation*, the Church of God gives the ſame coat: *viz.* The Lyon: the Armes were given, *Gen.* 49. 9. And the ſame *Enſigne* is advanced here again in the Text more plainly. *The Iewes, and the Gentiles have all the ſame Chriſt.* One, and the ſame Lyon. Jeſus Chriſt is the Lyon of the Tribe of *Iudah:* And he is the Lyon of the Gentiles alſo; Jewes, and Gentiles are all under one Prophet, Prieſt, King, and Captain. All that are ſaved, from the beginning of the World, to the end thereof, they obtaine Salvation by Ieſus Chriſt. There was never any way of Salvation but one. The ancient Patriarches, and Prophets: the ancient Iewes were all Chriſtians; when *Moſes* was perſecuted in *Ægypt*, he bore *the reproach of Chriſt*, *Heb.* 11. 26. When the Iſraelites ſinned in the Wilderneſſe,

they tempted Christ, 1 *Cor.* 10. 9. The Prophets from the beginning preached Christ, and Salvation by the *Messiah* onely. *Christ began at Moses, and went through all the Prophets, and expounded unto them in all the Scriptures: viz.* Of the old Testament, *the things concerning himselfe*, *Luk.* 24.27. All the Jewes beleived in the same Christ that wee do. *There is one*, and but one *faith*, *Eph.* 4. 4. And they were all saved by the same faith, in the same Christ; who was revealed by Oracles from Heaven, foretold, and prophesied by the Prophets, typified in the Sacrifices. Though Christ were not manifested in the flesh, till the fulnesse of time; though he was crucified in the last age of the World, yet the vertue of his death was effectuall, and available for the Salvation of all the Elect, from the beginning of the World, to the end thereof; *Jesus Christ is the same yesterday, and to day, and for ever*, Heb. 13. 8. *He is the Lambe slaine from the foundation of the World*, *Revel.* 13. 8. The old people, and the new people, they are all of one House, and Family, and so have all one coat of Armes; The Lyon of the Tribe of *Judah*. All this Saint *Peter* shortly concludeth in the Counc *Jerusalem. But we beleive,*

that

that through the grace of our Lord Iesus Christ, we shall be saved even as our Fathers were. Act. 15. 11.

Observ. 7. The Lyon is a growing creature. Christ's Kingdome is a growing Kingdome. This is to be noted from *Gen.* 49. 9. to which this Text relates. The Patriarch *Jacob* there useth three severall words, to signifie three degrees of the Lyons growth. 1 גור Catulus *a Lyons Whelp.* 2. אריה Leo perfectus; a Lyon in full strength, *he couched as a Lyon.* 3. לביא Leo Major, *as an old Lyon.* Those severall words do set forth the beginning, Progresse, and complement of Christs Kingdome. *Of the increase of his Government, and peace there shall be no end. Esa.* 9. 7. The bounds of Christ's Kingdome seemed at first but small. *In Judah was God known, his name was great in Israel: In Salem was his Tabernacle.* Psal. 76. 1. *Salvation was of the Jewes only*: John 4. 22. They were a very small people in comparison of the rest of the Nations of the World. But afterwards Christ comming in the flesh, he brings light to the Gentiles. *And all the ends of the earth have seen the salvation of our God.* Psal. 98. 3. *Christ is the stone which is cut out with out hands*: (which Luc. 2. 32

being

being at first but small) *became a great Mountaine, and filled the whole earth.* Dan. 2.34.35.

These Observations I have propounded to you for instruction, and information. Now I shall passe on to

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The second Use, of Reprehension, and that

1. OF all those that do not bow down, and prostrate before this *Lyon of the Tribe of Judah.* Such as receive not the Lord Jesus Christ to be their King, but reject him. That say, as those Ephraimites, *Hos.* 10. 3. *We have no King, because we feare not the Lord.* Or, as those malignant Citizens, that hated Christ, and sent him this message: We will not have this man to reign over us. *Luke* 19.14. or in the Language of those Heathen Kings, and mutineers. *Psal.*2.2,3. *That take Counsel together against the Lord, and against his Annoynted,* his Christ, saying, *Let us break their bonds in sunder, and cast away their cords from us.*

But are there any such? so desperatly rebellious? Let that be tryed. The designe

ſigne of a reprehenſion is not to charge at all adventure, but to convince, There goeth more to make a ſubject of Chriſts Kingdome, then a naked, and formall profeſſion. All men, and Women in the world are under Chriſts Kingdome of power, and that Whither they will or no. But the queſtion is, art thou a ſubject of Jeſus Chriſt in the Kingdome of grace? I will give you ſome ſignes of tryal, whereby you may prove that. Knowledge. All that *Signe.* 1. are the Subjects of Jeſus Chriſt, they know their King: As it ſhall be at Chriſts ſecond comming againſt men: *Every eye ſhall ſee him. Revel.* 1.7. So is it in the Kingdome of grace, when Chriſt comes into men: every eye ſees him. They know Chriſt their King: his Natures, Perſon, Offices, Laws, his graces, and excellencies. No ignorant perſon is Chriſt's ſubject. *God delivers thoſe from the power of darkneſſe.* 1. Of Ignorance, *whom he hath tranſlated into the Kingdom of his dear Sonne.* Col. 1. 13.

Go no further then this Character, and alas! how few Subjects hath Chriſt? how many are there that know nothing of Chriſt more then his bare name, *Jeſus*? That they can ſweare by: uſe it for a Charm, and bow to it; put of the Hat, and make

make a legge, or a curt'sy. But aske them any thing of his Person, Offices, Lawes, of his Incarnation, Passion, Resurrection, Union with Christ, &c. and they have nothing to answer, but as *Nabal* did to *Davids* servants:--- Who is *David*, and who
1 Sam. 25. 10. is the Son of *Jesse*? who is Christ? who is the Sonne of *David*, who is the Sonne of *Iesse*? They know him not.

Signe 2. Loyalty: Fidelity, Syncerity: to give him the whole heart.

It stands in Renouncing all other power, Serving of him, and none else, Loving of him with all the heart, and trusting in him in *Kissing the Sonne*, Psal. 2. 12.

But alas! what abundance of disloyalty is there? how little true faith? It hath been formerly observed, that many were sworne servants to the King of *England*, that yet underhand were Pensioners to the King of *Spaine*. So are there multitudes who took *Iuramentum fidelitatis*, the oath of Allegiance, and fidelity to Christ *the Lyon*, the King, in their Baptisme: but they are Pensioners to the Devill: they serve him wholly, by sinning, Lying, Swearing, Killing, Stealing, Sabbath-breaking, Adultery, &c. There are disloyall wives, whorish women: who as they all

they sit at table, will looke their Husbands in the face, and smile: and at the same instant tread upon the Toe of their Adulterous Lovers. So may the Lord, who is the Husband of the Church, complaine: as *Ezek.* 6. 9. *I am broken with their Wherish heart, which hath departed from me; and with their eyes which go a Whoring after their Idols.* They seem to fix their Eyes upon Christ: yet run after their Covetousnesse, and sinfull pleasures: contrary to the faith which they have plight with Christ, whom they call Husband.

Honour, and feare. *Honour the King.* 1 Pet. 2. 17. *My Sonne feare God, and the King.* Prov. 24. 21. Heer is the Character of a good subject, to honour, and fear his Prince. *Signe* 3.

Quest. *But whereby is this Honour, and feare manifested?*

Answ. By service, and obedience. *Serve the Lord with feare.* Psal. 2. 11. *They that dwell in the Wildernesse shall bow before him. All Nations shall serve him.* Psal. 72. 9. 10. According to this Rule, come to the tryall of your selves and alas how few are there that are true, and faithfull Subjects to the Lord and King Jesus Christ? how few bow to this Lyon?

Do

Do not the most say? if not in down right Language, yet in their practise, do they not speak as *Pharaoh? Who is the Lord that I should obey his voice? I know not the Lord, neither will I let Israel go.*

Exo. 5. 2.

Esa. 30. 8, 9. *May not the Lord write it before them in a Table, and note it a Book: that this is a rebellious people?* They many of them know the Lawes of their Prince, and yet transgresse against them, and walk contrary. Christ saith, thou shalt not be angry with thy Brother rashly: but they will continue malicious, and revengefull. Christ saith, Thou shalt not look upon a Woman to lust after her: but they have eyes, and hearts full of Adultery. Christ saith: swear not at all: but they upon every light occasion, upon no occasion, blaspheme the name of God, and take it in vaine. Christ saith: Love your enemies, blesse them that curse you, do good to them that hate you; but they continue full of malice, returning rebuke for rebuke, curse for curse, wrong for wrong, evil for evill. Christ saith, He that will be my Disciple, let him *Deny himselfe*: they make *self* their God. Christ saith; Let my Disciple take up his Crosse, and follow me: They say, as the reviling Passengers! if thou be the Son

Matth. 5. 22.

Vers. 28.

Vers. 34.

Vers. 44.

Matth. 16. 24.

Matth. 27. 39, 40.

Son of God, come down from the Crosse, free us from the Crosse, or we will not follow thee? Christ saith, *Learn of me to be meeke, and lowly*, but they are fierce, and proud. Christ commandeth *faith, and love*: These are the two great Gospell-Lawes; but the most of the Children of men are full of unbelieſe, and haters of the Brethren. O, what a little Kingdome is Christs Kingdome! 1 Joh. 3. 23.

Sign. 4. Faithfull payment of Tribute; as *Augustus Cæsar*, so the Lyon of the Tribe of *Judah*, Christ, the King of his Church, doth lay Taxes upon all his Subjects. And it is the Character of a right Subject, *to render Tribute, to whom Tribute is due, and to give to Cæsar, the things which are Cæsars.* And according to this rule, how small is Christs Kingdome in comparison? There is a Tribute of our time due to him; every seventh day is his: but alas! How many prophane persons give away that day to the Devill? Yea (which is more sad) how many are there in these daies, that mask under the name, and shape of Saints, that deny this Tribute altogether, and maintain it, that there is no such day due to Christ at all now under the Gospell: The morality of the Sabbath Luk. 2. 1. Rom. 13. 7.

is

is gone, every day is a Sabbath, no day is a Sabbath. This is the Doctrine of Devils, and Rebels against Jesus Christ. There is a tribute to go out of our time every day we live. There is a certain Kingdome (I remember not the name of it at present) in which there is sometimes (but rarely) a Fish taken; which by reason of the greatnesse, and excellency, and rarity, is the Kings Right, and Royalty, and therefore called *the Kings Fish*. The King alwaies gives the bulck and body of this Fish to those that catch it; but he reserves to himselfe *Capita, & Caudas*, the heads, and the tailes, as a tribute, and acknowledgment, that all was his, & due to him. In like manner, precious time, it is all Christs own, all due to him: yet he gives his Subjects the body of time; the body of the week, the body of the day: he reserves to himselfe onely *capita, & caudas*, the ends of time, the Morning, and the Evening, and what other convenient time may be redeemed, these are his tribute: But how few pay this Little faithfully? How few, who give to Jesus Christ a Morning Sacrifice? How few with *Isaac*, go out to meditate in the Evening? How rare is it, to finde a man, that with *David*, will *pray*,

and

And cry aloud, Evening, and Morning, and at Noon. Psal. 55. 17.

There is a Tribute due to Christ our King, out of our Estates; and here the poore Members of Jesus Christ are his Receivers. *Withhold not good from them to whom it is due.* Prov. 3. 27. The poore are (in a sense) owners of some thing in our hands, we are but stewards under Christ, to distribute to them. I perswade my selfe, this kind of tribute, I mean *Almes,* is as unjustly, and brokenly paid in this City, and in this whole Nation, as it is in any part of the Christian World: and this, I feare, Christs Collectors, and Receivers will witnesse against this hard-hearted Generation.

There are extraordinary Taxes, upon extraordinary occasions; you are pretty well acquainted with them. Such there are in the Kingdome of Christ; in times of trouble, and persecution, Christ calls for thy Goods, Liberty, Life, for thy dearest blood. Tell me, art thou willing to part with these, when Christ requires them? *Sign.* 5.

A good Subject will fight for his King: *If my Kingdome were of this World,* sayes Christ, *then would my Servants fight, that I should not be delivered to the Jewes, Joh.* 18. 36. But alas! alas! how few Champions

Dan. 3. 29. hath the Lord Jesus Christ? *Nebuchadnezzar made a Degree, that every People, Nation and Language, which speake any thing amisse, against the God of* Shadrach, Meshach, *and* Abednego, *shall bee cut in peices, and their houses be made a dunghill.* But now Hereticks that speak amisse of God, and of Christ, and of the Scriptures; and most horrid Blasphemers do swarm; and are, I had almost said, tolerated, and cherished. Who fights against them? Who

Jude. 2. opposeth them? Who contends for the faith, for the truth, and for the honour of

Sign. 6. Jesus Christ? To endeavour the increase, and honour of his Kingdome. *In the multitude of people is the Kings Honour*, *Prov.* 14. 28. He that is a right and faithfull Subject, will endeavour with all his might to bring in Subjects to the Kingdome of Jesus Christ. I will put you upon examination now. Let Magistrates ask their owne hearts, whether they in their places by executing Judgment, do seek to lessen Satans Kingdome, and to enlarge the Kingdome of Christ. Let Ministers aske their owne hearts, whether they in their places, by preaching, and practise, by life, and Doctrine, do endeavour to lessen Satans Kingdome, and advance the Kingdome

dome of Jesus Christ. Let Parents, and Masters aske their owne hearts, whether they in their places do endeavour by private instructing of their Families, to bring their Children, and Servants, and all committed to their charge, out of the Devils Kingdome, into the Kingdome of Jesus Christ. And let all that are before me this day, aske their owne hearts, whether they do (out of a zealous desire of the increase, and honour of Christs Kingdome) incessantly pray, that all those that are held in captivity under Satan, under chaines of darknesse; that the Lord would translate them out of the Kingdome of darknesse, into the Kingdome of his deare Son. Do they daily pray, *thy Kingdome Come?* Col. 1.13.

7. For a ful-do. And not so much a new signe, as the sum of all before: Is sin? Is Satan cast out? Hath Jesus Christ his Throne in thy heart? Doth he rule in thee altogether? art acted, not by Satan, not by the World, not by the Flesh, but by the Spirit of Iesus Christ; then thou art his Subject.

But they that are not ruled, and governed by Christ, by his word, and Spirit, they reject Christ, and say, we will not have this Lyon, this King to Reigne over

Rom. 6. 12. us. These are under another King; Sin reignes in them, *and they have a King over them indeed*; it is *the Angell of the bottomlesse Pit, whose name is Abaddon, and Apollyon, Revel.* 9. 11. The Devill is their King, and they are his Vassals. These lye under the wrath of God: And how dreadfull that is, *Solomon* will tell you; *The Kings wrath is as the roaring of a Lyon, but his favour is as the dew upon the grasse, Prov.* 19. 12. And do they say? we will not have this King to reigne over us; they shall be subject at the long-run; if they will not bend in time, they shall be broken; if they will not come into the Kingdome of grace, they shall be subdued by the Kingdome of his power. *I have sworn by my selfe, saith the Lord; the word is gone out of my mouth in righteousnesse, and shall not return, that to me every Knee shall bow, Isa.* 45. 23. They that here will not kisse his golden Scepter, shall at the last, and dreadfull day, be dashed in peices with his iron Rod. Then shall he say to his mighty Angels: *Those mine Enemies that would not that I should Raigne over them, bring hither, and slay them before me, Luk.* 19. 27. Those that in time will not prostrate to *this Lyon of the Tribe of Judah*, he will be

Rom. 14. 11.

to

to them at last, a fierce, and furious Lyon; and will rent, and teare them to peices, when there is none to help.

Reprehens. 2. Is Jesus Christ *the Lyon of the Tribe of Judah?* This checks not onely the arrogance and boldnesse, but also the madnesse and folly of all such as provoke this Lyon, and rise up against him. There are such, *fighters against God, Who oppose themselves, and exalt themselves above all that is called God.* This is Antichrist. And as Saint *John* speaks in his first Epistle, *Chap.* 2. 18. *Even now there are many Antichrists, whereby we know that it is the last time.* Not onely *that Antichrist*, the great Whore of *Babylon*, sitting upon seven Mountaines, with a Golden cup in her hand, full of abominations and filthinesse, and drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus. But all Hereticks and Blasphemers that rise up against this Lyon, *Viz.* Such as rise up against the very person of Christ, some against his Divinity, others against his Humanity, and many against whole Christ: Such as rise up against the Scriptures of God, crying them downe for a meer humane invention; such as rise up and fight against the truth of Christ, the

Act. 5. 39.
2 Thes. 2. 4.
Revel. 17.

Gospel of Christ, all the Ordinances of Christ, the Government of Christ. These my Beloved! Christs Gospel, Truth, and Government, are his Scepter: *The rod of his strength, which hee sends out of Zyon: These are the sharp two-edged Sword which cometh out of the mouth of Christ*, whereby he conquers and rules in the midst of his enemies: And all such as oppose the truth, Ordinances, and Government of Jesus Christ, they set up their power against the power of Christ; they draw out their, Sword against Christs Sword. Against these the Lyon of the tribe of *Judah* will roare, yea he will tear them in peices.

Psal. 110. 2.

Revel. 1. 16.

But especially he will be feirce and terrible against them that hurt, and kill his Whelps. But who are the Whelps of this Lyon? The old Patriarch *Jacob* shall tell you: *Judah is the Lyons Whelp*, *Gen.* 49. 4. *Judah*: that is, the Church and people of God: *The annointed of the Lord*, *his Prophets, and his Saints*, *Psal.* 105. 14,15. And here I may turne my reprehension into lamentation: *Oh God! the Heathen are come into thine inheritance, thy holy Temple have they defiled, they have layd Jerusalem on heaps. The blood of thy Saints have they shed like water round about Jerusalem. We*

Psal. 79. 1.

Vers. 3.

are

are become a reproach to our neighbours, a scorn & derision to them that are round about us. The Lord hath sent Prophets, & wise men, and Scribes, and some of them have they killed, and crucified, and some of them have they scourged, and persecuted from City to City. Matth. 23. 34.

I saw the soules of them that were beheaded for the witnesse of Jesus, and for the word of God: and which had not worshipped the beast, neither his Image, neither had received his marke upon their foreheads, or in their hands. Revel. 20. 4.

But it may be sayd, as the King answered *Ester, Who is he? and where is hee that durst presume in his heart to do so? And Ester sayd, The Adversary and Enemy is this wicked Haman.* Hee was a great Favorite, politick, and potent; and hee presumed upon his owne greatnesse. So may I say, the Adversaries and Enemies that have done these things, are a wicked Generation; but how dare they doe these things? How dare they not? They are great in power, and riches, and strength, able to crush all that stand in their way; they are politick and crafty, who can over-reach them? they stand strong, and who can bring them downe? *They have sayd, Wee will prevaile, Who is Lord over us?* Hester. 7. 5. *Vers.* 6. Psal. 12. 4.

But can they prevaile against the Lyon of the tribe of *Judah*, whose Whelps they have injured and killed? Let me tell these deceitfull and bloody men, two or three things.

1. That there is no creature more tender of their young ones, then the Lyon: the Lyon will defend his Whelps from injury till he fall downe dead; I have read so much in approved Authors.

2. Let me tell them, they are indeed Lyons themselves, base savage Lyons of the Forest. *Davids* cruell Persecutors were *gaping, ravening, and roaring Lyons. Nero was a Lyon*, and such are all Tyrants. But the Lyon of the Tribe of *Judah* is stronger then they: *Hee is the strongest* among Lyons: *and a King against whom there is no rising up*, *Prov.* 30. 30, 31. He is a foole *that will contend with one that is mightier then himselfe*, *Eccles.* 6. 10.

Psal. 22. 13.
2 Tim. 4. 17.

3. Let me tell them yet further; the Lyon may seem to sleepe a while, even whilest his Whelps suffer; but hee will rouse up and roare. Some write, that the Lyon never sleeps, but often seemes to sleep when he is most awake. I am sure *the Lyon of the Tribe of Judah doth neither slumber nor sleep:* Hee may seem to sleep, but

Psal. 121. 4.

but *hee will awake as one out of sleep, and like a mighty man that shouteth by reason of Wine: And he will smite his Enemies in the hinder parts; he will put them to a perpetuall reproach, Psal. 78. 65, 66*

4. And lastly, let me tell them a Story which I have read in a learned and approved Author, which he relates, and affirms to be true: his end is to prove, as the strength, so the wisedome of the Lyon, above other creatures. *Gesner de Quadrup.*

A Lyon and a Lyonesse, having Whelps, went both out to hunt for prey: In their absence a Beare entred their Den, tore and killed the young Lyons, not able to defend themselves; soon after the old Lyon, with the Lyonesse, returned to their Den, and finding their young ones slaine, they were filled with bitter grief and great rage: out they go together to finde out the Enemy, and be revenged; they quickly espyed the Beare, yet bloody, and pursued it: The Bear, to escape their fury, climbed up into a tree, and so got out of their reach for the present: The Lyonnesse stood still at the root of the tree: the other Lyon went away, and ranged up, and downe in the Mountaines; till at last, he came where a man was hewing of wood.

He

He makes to the man; the poore man in feare let fall his Hatchet, and began to run away; after haſtens the Lyon, gets to him, caſts his tayle round about him like a Girdle, embraced him and licked him; and by the ſtrength of his tayle pulled him (led him, ſayes my Author) whither hee would or no: Firſt he brought him to his Hatchet, and pointed to it with his foot, to have the man take it up: he underſtood not the Lyons language: the Lyon then took up the Hatchet in his owne mouth, and ſo carryed it, leading the man into his Den. There he layd downe the Hatchet a while, looked upon the man, and then looked upon his murdered Whelps, made piteous moane, and then wound his tayle about the man againe, tooke up the Hatchet in his mouth, and (having ſhewed him that dolefull ſight) led him directly to the tree where the Bear was on the top, and the Lyoneſſe ſtanding at the root. The Lyon looks up, ſhewed him the Bear; and then the man began to ſuſpect, that it was the Beare that had done the wrong to the Lyon: He takes his Axe, heweth the tree, downe falls the Beare, and the Lyon and his mate fall upon him, and tare him to peices: that done, the Lyon carryed the man,

man, with the Hatchet, just to the place where he found him, and there left him unhurt, to hew wood againe.

This is credibly related: I will not warrant the Story to be Gospel, but I will warrant the application to be no lesse. Tyrants and Persecutors, that murder the *Whelps of the Lyon of the tribe of Judah*, that massacre the Saints of Christ, are usually called Bears in holy Writ: Dan. 7.5.

For their security and safety they climbe up their tree; and their towre is the arme of flesh: their greatnesse, their multitudes, their amunitions, their military skill, their riches, their freinds *The rich mans wealth is his strong City, and as a high wall in his owne conceite, Prov* 18. 11. They think in their ruffe and gallantry, that none can pluck them down; they vaunt, who shall us controule! How soon can the Lyon of the Tribe of *Judah* fetch Hewers out of the Mountaines, and hew down their Tree wherein they trusted, and teare them in peices, when there shall be none to help? Jesus Christ can soon call in *Carpenters*, to cut and saw of the hornes *which have scattered Judah, Israell, and Jerusalem.* Zech. 1. 20. *Vers.* 1

And he will certainly do it. I will passe their doom (yet not I, but the Lord) and so

ſo leave them. *Therefore the Lord will bee unto them as a Lyon, as a Leopard by the way he will obſerve them: He will meet them as a Beare that is bereaved of her Whelps, and will rent the Caule of their heart, and there will he devoure them like a Lyon, the wild Beaſt ſhall teare them.* Hoſ. 13. 7. 8.

Uſe. 3. From hence I ſhall ſlip to the third Uſe: *viz.*

Exhortation; And here I ſound the Trumpet again: Behold!

Chriſto

Christo Duce
Sequimini

Behold! the Lyon of the Tribe of *Judah*! The Lyon couchant was the Ensigne of *Judahs* Tribe, and Family. And the Lord Jesus Christ, *the Lyon of the Tribe of Judah*, is the Ensigne of his Church. *And in that day, there shal be a root of Jesse, which shall stand for an Ensigne of the people: to it shall the Gentiles seeke*, *Isa.* 11. 10. *Behold this Child*, the Child Jesus, is set εἰς σημεῖον *for a Signe, or Banner, for many in Israel*, for the Church.

Then follow, follow your Captain, your Ensigne. Eye him by knowledge, by faith walk after him: tread in his steps, imitate him. Christ is now lift up, here he stands as *Gideon*, and saith to you all, *Looke upon me, and do likewise*: Or as *Abimelech*, *what you have seen me do, make hast, and do as I have done.*

Judic 7. 17.

Judic. 9. 48.

And here I must crave liberty to branch out my Exhortation: and that I may, as a faithfull Steward, divide to every one in Gods house their part, and portion; I shall direct my Exhortation

1. To the New-elect, and the other Magistrates.

2. To the Ministers of the Gospell.

3. And lastly, to all promiscuously.

My

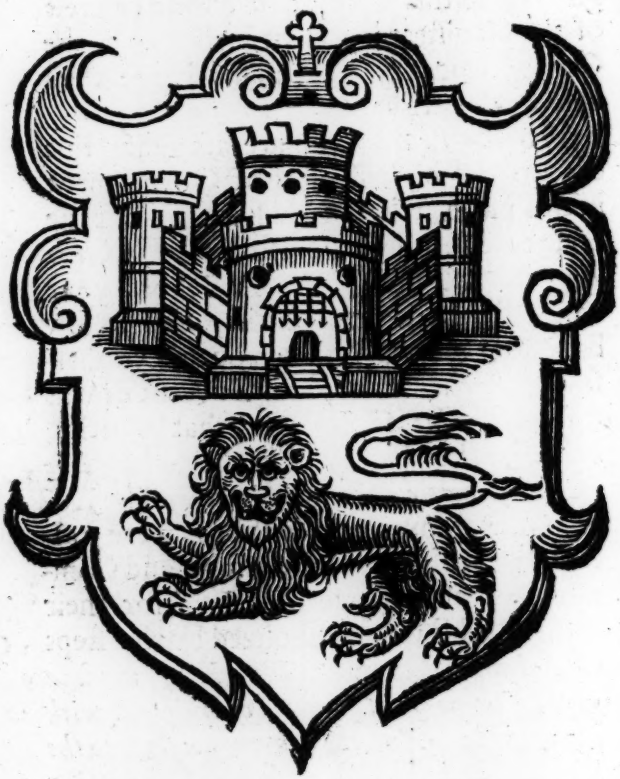
My first addresse is to the *New-elect*, whose Inauguration we celebrate, and who this day enters upon the chief place of Magistracy in this City; and also to the rest of the Magistrates present, whether of the City or Country, that in his charge they may heare theirs. 1.

Worthy *Prætor*, you are ascending this day to the highest place of Government in this place, where God hath laid out the bounds of your Habitation. *Behold the Lyon of the Tribe of Judah*: Behold your King, the Lord Jesus Christ; and follow him, step after step: Be you a Lyon also. *Judah* the Prince, and Governour was a Lyon. *Judas Macchabeus*, that Worthy, *hee, in all his acts, was like a Lyon, and like a Lyons whelp roaring for his Prey.* The Roman Emperours, and Bishops, were called *Leones*, Lyons. Many Kings, and Common-Wealths have *the Lyon* for their Armes. This was symbolized by the steps of *Solomons* Throne: *The King made a great Throne of Ivory, and over-laid it with pure Gold: And there were six steps to the Throne, and staies on each side of the sitting place, and two Lyons standing by the staies; and twelve Lyons stood there, on the one side, and on the other, upon the six steps.* And even

1 Mac. 3. 4.

2 Chron. 9. 17. 18. 19.

even you alſo give for you City Armes, *a Lyon, with your Caſtle.*



Matth. 8. 34.

The Lyon is a rare Creature, not bred in many places; neither ſhall we ſee in the Common-wealth many Lyons: indeed many beare in their Banners and Eſcoucheons *the Lyon*, but in their Adminiſtration they perform none of thoſe things, which are propounded in the Lyon.

Be you a Lyon, let the reſt be Lyons; carry your ſelves like Lyons. Let me ſpeak to you, as the Prophet did to the Altar, *Iſa.* 29. 1. *O Ariel, Ariel*; that is, *Leo Dei*, the Lyon of God, ſo was the Altar called, becauſe fire came down from Heaven ſuddenly, as a Lyon out of his Den, and conſumed the Sacrifice. Let fire come down from Heaven upon your heart, even the fire of true love to God, and zeale for God. *Ariſtotle* attributes to the Lyon a round face. and makes it to repreſent the Sun, the ſhaggy haire not being unlike the glorious rayes. Be you alſo like the Sun, ariſe, and ſhine. *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father, which is in Heaven*, *Matth.* 5. 16. And this you ſhall do, if you will take forth theſe following, and ſhort Inſtructions.

1. Behold! behold the Lyon of the Tribe of *Judah*. Eye Chriſt in all your Govern-

ment; go forth in the ſtrength of Chriſt, and follow him ſtep, after ſtep. Ever think with your ſelfe, how Chriſt would govern if he were in my room. *He loved righteouſneſſe, and hated wickedneſſe. A Scepter of righteouſneſſe, is the Scepter of his Kingdome*, Heb. 1. 8. He defends the poor, and fatherleſſe; he doth Juſtice to the afflicted, and needy: He delivers the poor, and needy, and rids them out of the hand of the wicked. Follow, follow your Enſigne.

Pſal. 45. 7.

2. Jeſus Chriſt is *the Lyon of the Tribe of Judah*, the King of his Church; that's his charge, as Mediator. Follow your Banner; be a Lyon in the Church: Put forth your greateſt power, lay out your chiefeſt care for the Church of God, defend the Miniſters, and people of God, let not them be made a prey, provide faithfull Paſtors for every Flock: *Paſtors according to Gods own heart, which may feed the people with knowledge, and underſtanding*. Chriſts firſt care was to open the Book. Bring into the City ſuch able Divines, as may open Gods Book, and declare the will, and counſell of God concerning mans Salvation. Give to faithfull Miniſters countenance, and maintenance. O *Norwich* if thou periſheſt, it is thine own fault: Can you ſpend ſo much

Jer. 3. 15.

much upon Gorgeous Rayment? So much upon Sumptuous Feasts? So much for State; and no man saith, who shall open the Book to us? who shall unloose the Seales thereof? What shall I part withall, to sit under a Soule-saving Ministry? Christ was King of Mount *Zion*. Let your main care be of the Church; Be a *nursing Father*, be all nursing Fathers to the Church. Psal. 2. 6. Isa. 49. 23.

3. Jesus Christ was *a Lyon*, be you so, in the City, in the Country, in the Commonwealth: be a Lyon, be Lyons.

Not in all things, I pray, take heed of that. In some respects, you must strive to be unlike to Lyons, *viz.*

1. The Lyon hath a faire out-side. His Coat is *Or* continually, of yellow colour, and shines like Gold; but what's his inside? He hath *interiora Canis*, Entrals like a Dog. Take heed of base Hypocrisie: to carry a faire face, a glorious out-side to Godly Ministers, and Godly People; and yet within to retaine a dogged heart to them. Take heed, of being a Saint in the Congregation: and a Devil in thy Family, and with thy Private, and familiar Associates. *Gesner.*

2. The Lyon is stately, Majestical, comely in his fore-parts, but he degenerates to-

wards his hinder parts; the more backwards, the more uncomely. So Magistrates ordinarily, in the former part of their yeare, their Government is comely, very commendable, they shew some zeale for God; they roare against the Sins, and Scandals of the City: against Ale-houses, prophanation of the Lords day, and contempt of the word: but the hinder part of their yeare is often very ugly; they are remisse in punishing sin, and in the administration of Justice. They may be said to be like the Month of *March*: they come in like a Lyon, and go out like a Lamb; they are just like the yeare; when the Sun enters into *Leo*, in *July*, then the season is hot, and vigorous, but afterwards the yeare declines altogether, to an Autumne first, and then to a cold Winter. Even so, too too many Magistrates, at their first comming to a place, they shew some heat of zeale for the best things, but in a little time they decline in all goodnesse. I have seen some Magistrates at their first coming into the place, have roared as Lyons against scandalous Ministers; and silly dumb, or at least unprofitable Ministers, and have threatned to cast them out of the City, and to get able, and godly

Ministers

Miniſters into their room. But I have obſerved to the end of the yeare, and what then? Truely ſome of the moſt godly, and able Miniſters, they have worried, but the ſcandalous, and unprofitable, ſtill continued in their places, *as they were.* Well, ſome Magiſtrates, if they be Lyons, they are like that Lyon, in the 1 *King. Chap.* 13. *verſe* 28. The Lyon ſlew the Prophet indeed, but had not eaten the Carcaſſe, nor ſlain the Aſſe. So there are too many that make away with the faithfull and true Prophets of the Lord; but they meddle not with *the Carcaſſe*, nor with *the Aſſe.* 1 King. 5.

Some have been better to meet (*viz.* At their firſt comming on, then to follow (*viz.* after their going off.) But as for you, whom God hath lifted up to the chiefe place of Magiſtracy in this City, be you better to follow then to meet: leave a good example, and *let your laſt works be more then your firſt.* Revel. 2. 19.

3. The Lyon hath a foule mouth and a ſtinking breath, and a harſh tongue, like a Cat, or rather like a fire: Farr be it from you to be like the Lyon in theſe: Take heed of a foule mouth, let your very language be clean and holy: *Let your ſpeech*

Col. 4. 6. *be alway with grace, seasoned with Salt, that you may know how to answer every man:* Light speech, vaine speech, rotten speech, is a signe of a rotten heart; a stinking breath comes from putrified entrailes. The words of a Magistrate will be watched, and his ordinary discourses will be a great ornament, or a great deformity to him. And take heed of a harsh tongue, I know you will meet with many provocations in your administration of Justice; yet strive against anger and choler, and let your tongue be smooth. *Let all bitterness and wrath, and clamour, and evill speaking, be put away from you, with all malice.* They are Lyons of the Forest that have such foul mouthes, and harsh tongues: But learne you *of the Lyon of the tribe of* Judah: *full of grace are his lips. Learne of him, for hee is meek and lowly in heart.*

Eph. 4. 31.

Psal. 45. 2. Matth. 11. 29.

4. The Lyon never seizeth upon any, except hee be hungry or angry: and then they spare neither men women nor children; but *satiati, innoxij*; But when their bellyes are full, they do no more hurt. I fear too many Magistrates are such Lyons, if they be angry at any mans person, they will seize upon him and punish him severely for a small fault; but another Delinquent

quent of a greater magnitude, being their freind, ſhall go Scot-free: And are there not hungry Lyons? Yes ſurely, and when they are hungry they will range about, and roare againſt Swearers, diſorderly houſes, and prophaners of the Sabbath by buying and ſelling; but when they have gotten a prey, a few Barrells of Beer, or Runlets of Wine, or Capons, or *bread in ſecret*, when they are ſatisfied with ſome pretty handſome Bribe, they can be as quiet as Lambs: But farr be it from you to be ſuch a Lyon: Be you a hater of covetouſneſſe, to do the will of God faithfully, and enjoy *the light of his countenance*, let that ſatisfie you.

Prov. 9. 17.

Pſal. 4. 6.

They write that in ſome Regions there are *black Lyons* to be ſeen; too many ſuch I feare have been ſeen in our City: I beſeech God, I beſeech you, that we may ſee no more of them.

I have ſhewed you wherein you ought not to be like Lyons: I ſhall endeavour next to ſhew you wherein you are to be like Lyons. Be like *the Lyon of the tribe of* Judah in all things; yea, be like the ordinary and common Lyon in theſe following properties, qualities, and deportments.

1. The Lyon is vigilant, a waking and a watchfull creature: The names in the Hebrew and Greeke import so much: אריה of ראה *Videre*, Λέων of Λάω, *Video*. The Lyon is of sharp sight, and sleepeth with his eyes open: Herein be you like the Lyon; yea, be like the Lord, *whose eyes run too and fro throughout the whole earth*: Let your eye be every where, as farr as it can possibly reach; have your eye about in the Church, mark what is done there: Let your eye be about in the Market, to see what measures and weights and wares are there: Let your eye be about upon the Sabbath dayes, in the streets and open places, to take notice how the day of the Lord is prophaned: Let your eye be about in every Inn and Alehouse to observe what disorders are there: Make use also of the eyes of others that will be faithfull: How can you ever reforme what is amisse, if you doe not know and see what is out of order. *The Lyon of the tribe of* Judah, is ἐπίσκοπος, *Visitator*: I will English it in *Daniels* words, *A watcher, and a holy one*: Be you so.

Zach. 4. 10.

1 Pet. 2. *ult.*

Dan. 4. 13.

2. Justice appeares notably in the Lyon, *in distributing, and in punishing*. The

The Lyon is very just in distributing the Prey, he doth not feed one, and leave the rest hungry: but *the Lyon doth teare in peices enough for his Whelps*: for every Whelp enough, *and also for his Lyonesses.* Nah 2. 12.

The Lyon is also just in punishing, *Nunquam se vindicat ultra modum*, so they write: Hee doth never take revenge beyond the measure of the injury he hath received: if any man throw a dart at him, and yet hurt him not; the Lyon will throw him downe that threw the dart, but not hurt him; if any man wounds the Lyon, the Lyon will wound him, and no more hurt; if any man kill a Lyons Whelp, the Lyon will kill him.

And herein be you a Lyon: All Magistrates! be you Lyons, learne righteousnesse, to execute judgement and justice. It is sayd of *the Lyon of the Tribe of* Judah, *The Scepter of his Kingdome is a right Scepter, or a Scepter of righteousnesse.* Heb. 1.8.

Be just in your distributions, *Viz.* of your favours and rewards; ever countenance and cherish those that are good, and feare God: let your frownes be upon those that doe evill. It is observed of the Lyon that he is benigne to men, but fierce against beasts; be you so. To men, First

to

to such as are good, extend your favour, but to Beasts, to a beastly generation, be severe. *For Rulers are not a terrour to good Works, but to the evill. Governours are sent of God, for the punishment of evill doers, and for the praise of them that do well.* The Lyons in the Den will teach you what to do, not to hurt *Daniel*, but to flye upon false witnesses, and persecutors of the servants of the Lord; to roare and be terrible unto them.

Rom. 13. 3. 1 Pet. 2. 14. Dan. 6.

Be just in punishing offenders, to correct in a proportion: *If the wicked man be worthy to be beaten, the Judge shall cause him to lye downe, and to be beaten before his face, according to his fault in a certaine number, Deut.* 25. 2. that is according to the proportion of his sin. They were to moderate the punishment according to the nature of the trespasse, and the Delinquents ability to beare the stripes. *Eye for eye, tooth for tooth, hand for hand, foot for foot. Burning for burning, wound for wound, stripe for stripe.* The Law of retaliation is an exact law: God doth all his works of Justice, as well as his works of power, in number, weight, and measure. Learn Justice of the Lyon.

Exod. 21. 24, 25.

3. The Lyon is eminent for mercy: For mercy,

mercy, in giving: the Lyon is liberall in giving, it eates not the prey alone, but divides it to other creatures which cannot hunt for themselves: Also for mercy, in forgiving: The Lyon spares all that prostrate and bow to him. *The Lyon of the tribe of Judah* is gentle and mercifull: *Behold thy King cometh to thee, he is meek*: Be you also mercifull. Matth. 21. 5.

Shew mercy in giving, distribute liberally to the necessity of the Saints of Christ. *The Lyon of the tribe of Judah*: what did he give to relieve, and save your Soules? He gave himselfe. *The bread that I will give, is my flesh, which I will give for the life of the World.* Hath Jesus Christ given his flesh, and blood for you, and to you, and will not you give common bread to his poor Members, to comfort their bodies, in these pinching times? Joh. 6. 51.

Shew mercy in forgiving. *Parcere prostratis scit nobilis ira Leonis.*

Tu quoque, fac simile.

The Lyon did not tyrannize over the Carkasse when it was down, nor tear the Asse being an innocent thing. The Ruler must have mercy, to shew compassion to the oppressed, to use mildnesse, and lenity to penitent Offenders, to remit, and mitigate the rigour of the Law. 1 King. 13. 28. ἐπιείκεια.

Par-

Parcere subjectis, as well as *Debellare superbos*.

You should consider, that even you are not without your Infirmities. All Authors agree in this, that the Lyon hath a continuall Feaver, a quartain Ague. The reason they give is this; God hath so provided, because he is a fierce Beast: and if he had no Infirmities of his own, he would not only insult over, but devoure also all the Beasts of the field. So also God hath provided, that the best Christians, and the highest in place, shall ever have some Infirmities, and Frailetes, which may temper, and allay their severity against others. Be not so hot in the Execution of Justice, as to rent, and teare every Delinquent, that hath, perhaps, failed in some petty matters. Consider your own Infirmities. Brethren! If any man be *overtaken in a fault, yee which are spirituall restore such an one, in the spirit of meeknesse, considering thy selfe, least thou also be tempted.* The Lyon of the Tribe of Judah *was made like unto his Brethren.* God only knowes how soon you your owne selves may stand in need of mercy: and that, not only from God, but even from men also. What you would that men should do to you, the same do to them.

Gal. 6. 1.

Heb. 2 17.

them. This is Christs golden Rule: And know, yea and remember it too, *That hee shall have Judgment without mercy, that hath shewed no mercy.* Jam. 2. 13.

4. Have an especiall care of your train: I meane your Associates, your Counsellours, your Officers that attend upon you: let them be such only as *feare God, love the truth, and hate Covetousnesse. Let your delight be in the Saints, and such as be excellent.* Do not vouchsafe to know a wicked, deceitfull, proud, lying person. *Let your eies be upon the faithful of the Lord, that they may dwell with you; Who so walk in a perfect way, let them serve you.* And I shall endeavour to perswade you to the greater care herein, for your Credits sake. *Index animi cauda*, the motion of the Lyons taile, sheweth what is in the Lyons minde. When his minde is quiet, his taile moves not at all; but when you see him wag his taile, as a Dog when he fawnes, it shewes great affection to some Creature before him: when you see him beat the earth, and his back violently with his taile, it discovers anger, wrath, and that he is about to do some mischiefe. Just so it is with a Magistrate: people will judge the motion of his heart to be such as the motion of his taile.

Exod. 18. 21. Psa. 16. 3. Psal. 101.

Plin.

cauda blandiri.

Viz. of his Train, his familiars, and followers: If his Train moves Heaven-ward, they will conceive that he doth so too; if his Train wag, and fawn, if they shew respect, and love to godly Ministers, and godly people, they will think that he himselfe loves the Saints. But if the taile of the Lyon strikes against godly Ministers, and the power of Godlinesse; and fawn upon ill-affected, and disorderly persons, all men will say, he is a Malignant, what ever he pretends; we may see the motion of his heart, by the motion of his Train.

For the Cities sake, have a care of your traine: There is nothing more mischeivous about the Lyon then his tayle; it being very long and very strong: I have been told of the Lyons in the Tower, that though they have been within their Grate, yet they have put out their tayle at one of the open places, and done much hurt to a by-standing Spectator: So it may be with you, O Magistrate! O Magistrates! you may be in your houses, in your Courts of Justice, when your traine may be abroad doing mischeife: They may do disservices in checking and snibbing godly Ministers, and godly people, and cherishing and heartning the ill-affected and disorderly:

They

They may be seducing; and although they be your Servants, yet they may be the Devils agents. *Behold, the great red Dragon*; that is, either the Devill himselfe, or else some eminent instrument of the Devill: *his tayle drew the third part of the starrs of Heaven, and did cast them to the Earth*: that is, brought them downe from minding heavenly truths, and heavenly things, to minde Diabolicall errours, and earthly things. *The Prophet that teacheth lyes, he is the tayle*: So are Incendiaries: The Foxes they are indeed crafty and subtle for themselves, and greedy of prey; yet I conceive that of themselves they are not Incendiaries; but yet you know if they have a fire-brand in their taile, they will set the whole field on fire, and cannot helpe it.

Revel. 12. 4

Isa. 9. 15.

Yea have a care of your train, for your owne soules sake, least you be drawne away your selves to that which is not good. Many creatures are guided by their tayle and traine: and so are Lyons, I feare, too often. *Rehoboam* was a stately Lyon, but he *forsooke* his old traine, *the counsell* of the old men; of the grave, wise, religious, experienced Counsellours of State, and got him a new traine: *Hee consulted with the* Upstarts,

1 King. 12. 8.

Upstarts, *the young men that were grown up with him.* And this was the ruine of ten parts of his Kingdome. Heare, and feare, and beware: let the Lyon look to his taile.

5. The Lyon is eminent for Courage, and Magnanimity: *A Lyon is strongest amongst Beasts, and turneth not away for any.* Be you so, be a Lyon. Give me leave to
Jos. 1. 18. speak to you, as the Lord spake to *Joshuah*; when he entred upon his place to be Lord-Generall; under *the Lord of Hosts. Bee strong and of a good Courage, be not afraid, neither be thou dismaied, For the Lord thy God is with thee wheresoever thou goest.* Be valiant for the Lord, be not Cowed, nor over-crowed. They write that there is a bastard, adulterate race of Lyons, which are begotten of the Female Libbards, which are degenerate, heartlesse, and cowardly; they will shake, and tremble at the sight of fire, at the sight of a white Cock, and great Cocks-comb, and at the crowing of a Cock, at the noise of empty Chariot-wheels. And if I be not mistaken, such a Brood have I seen both here, and otherwhere. I cannot but remember the Prælaticall Persecution (not so many yeares ago.) The word given to the Magistrates,

was

was. Stand out against superstitious innovations, stand for your godly conscientious Ministers. Alas! alas, say they, what would you have us do? My Lord Bishop will be angry with us; the King will be informed of us, we shall run into danger: and upon this account you let in all Popish trash, and packed away your most faithfull Ministers. Any base thing that is imposed upon the City by great ones, is it not received? Who amongst you will strike down a disorderly Ale-house; if the Brewer that serves it be an Alderman, or a rich man, or a Friend? How many are there of you (some few there are, I confesse, and but a few) that dare countenance a godly Presbyterian Minister, or an Orthodox Divine? O no, the times will not beare it: So they might quickly be out of favour indeed. Who dare adventure to punish sin, adultery, drunkennesse, swearing, Sabbath-breaking: if it dwell in the house of a great man, or a great-friended man? Are these Lyons, that will bee scared with Vizards, and Hobgoblins? These are the bastard brood of Lyons. Harts, and Hares, timourous above other Creatures. The generous Lyon hath sharp teeth,

Leonem larva terres.

crooked, and sharp Tallons. But as for these they will neither bite, nor scratch. In one respect your City Armes do very well befit you. It is a Lyon with a Castle over it. Many of you can be Lyons, very Couragious, so long as you have a Castle over you, protection, and countenance; but take away the Castle, and who will expose himselfe to danger? What a sordid thing is this? There is a Lyon couchant, indeed, but that is not the posture of feare, but of triumph; having conquered first, and now lyeth down by the Prey. But never yet did I read of a Lyon *Crouchant*, or *current*. It is worthy the observing in the generous Lyon, that he will run apace through the Woods, and range swiftly through the forest after the prey; but when he is pursued & chased by hunters, he composeth himselfe, and is passant altogether, keeping his pace, and turneth not his head aside for any, but walks on, as scorning, and contemning all danger. Remember that of *Solomon*, *The wicked flee, when no man pursueth, but the righteous are bold as a Lyon*, *Prov.* 28. 1.

Prov. 30. 29. 30. 6. *There be three things which go well, yea foure, which are comely in going.* The Lyon is the first, and chiefest of them: The

Lyon

Lyon hath a ſtately gate, majeſticall, orderly, and reſolute: he turnes not aſide his head for the greateſt that he meets, not for the vaſt Elephant, he will dye before he will degenerat into a diſorderly pace. And herein, give me leave to exhort you to walke as the Lyon walkes. How is that? Firſt, in regard of your whole Converſation; let your going be ſtately, not with proud phantaſticall affectation, but humbly (an humble gate is a ſtately gate) ſoberly, holily, with all Gravity: walk as *the Lyon of the Tribe of Judah*: be you holy, as he is holy. Only (ſaith Saint *Paul*) *Let your Converſation be ſuch as becometh the Goſpel of Chriſt.* Phil. 1. 27. Take heed that you do no uncomely thing, that you ſet not a ſtep awry: Have a ſutable carriage, and deportment, both to the profeſſion of Chriſtianity, and alſo to your place of Eminency. Will it become a chiefe Magiſtrate to walke with vaine Perſons? to walke to ſcandalous houſes? to walke on in any ſinne. When one profer'd unto *Scipio* a beautifull Harlot, he ſaid to him, *Vellem, ſi non eſſem Imperator*, were I not a Governour, I would. Let all that are before me this day take forth this Leſſon, let your Converſation be ſuch as becomes the Goſpell of

Christ: move in a higher Sphere then the men of the World. *Let your Converſation be in Heaven.* Walk like Angels: *They went every one ſtraitforward; whether the Spirit was to go, they went.* Remember you are Kings, Christ hath made us ſo. Then let your going be King-like. A King may be known by his Majeſticall gate, and deportment. *What manner of men were they, ſaid Gideon to Zebah, and Zalmunna, whom yee ſlew at Tabor? And they anſwered, as thou art, ſo were they; each one reſembled the Children of a King. Finally Brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report: if there be any vertue, and if there be any praiſe, think of theſe things.*

Phil. 3. 20.
Ezck. 1. 12.
Revel. 1. 6.
Judic. 8. 18.
Phil. 4. 8.

And as I call upon you, to walk as the Lyon, ſtately, gravely, and holily in your whole courſe of life: So let me exhort you, without offence, more particularly, to walk as Lyons, even in regard of outward ſtate, and pomp. The Lyon is the King of Beaſts, and is of a comely, and ſtately preſence, adorned with ſhaggy locks, buſhy haire, a golden and bright ſhining Mane which crownes his head,

and

and as Robes do cloath his neck, back, ſhoulders, and legs: and truely the Lyon would be a great deale more contemptible, if he were barbe'rd, and ſhaven. I ſay, be Lyons; Keep your haire, and ſkin; maintain your power, and ſtate, and the Enſignes of your Authority. King *Agrippa* came to the Judgment Seat with great Pomp. And there is good uſe of theſe trappings to the common people, *Ad populum phaleras*. Theſe procure ſome reverence, awe, and terrour in the people. And I do the rather inſiſt upon this, becauſe I ſee there is an Anabaptiſticall, Enthuſiaſticall, levelling Generation, ſtart up; who attempt very ſubtlely, *Leonem radere*, to barb, and ſhave the Lyon: to overthrow all Magiſtracy. And they do not go about directly, but ſlily, and with wiles. They would perſwade you at firſt, only to lay aſide your Robes, and your Solemnities, as either being ſuperſtitious, or elſe not agreeable to the ſimplicity of the Goſpell. Have you not lately been preached out of your Scarlet Gownes? and have you not very obediently left them off many times? Do they not inveigh againſt all manner of Solemnity upon this very day of Inauguration: well, what will

Act. 25. 23.

the end be? If they can but once ſhave off the Lyons majeſtick haire, and flay of his skin: it wil be a poor contemptible Carkaſs that is left. I dare ſay, though outward ſtate, and Pomp be but a Complement, yet take that quite away, and the very Magiſtracy will ſoone follow. Maintain your State and Power. It is obſervable in the Lyon, that when he walkes upon ſtony, rocky, and rough places, that he contracts and pulls up his Tallons, to preſerve them; for if they ſhould be broken, he could never after ſeize upon his Prey: Your Power, and the Enſignes of your Authority, are your Tallons: be carefull to preſerve them, elſe evill doers will contemne you; and you will never be able to give them ſo much as a ſcratch.

7. Know where your ſtrength lyeth. The Lyons ſtrength is in his head, and in his breaſt chiefly. Aud there lyeth your ſtrength, a good head, and a good heart, make a good Magiſtrate. Labour therefore for a good head; for knowledge, and a good underſtanding. Hearken to the word of the Lord: *This book of the Law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day, and night; that thou mayſt obſerve to do according to all that*

is

is written therein; for then thou shalt make thy way prosperous, and then shalt thou have good successe. And above all, labour to have a good heart, an honest heart, a sanctified heart, an obedient heart. Such a heart as *David* had; even an heart *according to Gods own heart.* Which that you may attain unto, do as *Solomon* did, pray, pray. Go unto the Lord, and say, *And now oh Lord, my God, I thy Servant am in the midst of thy people, which thou hast chosen, a great people: Give therefore thy Servant an understanding heart, to judge thy people, that I may discern between good, and bad: For who is able to judge this thy so great a people?* 1 *Kin.* 3. 8. 9.

1 Sam. 13, 14.

Beare away with you these few words of Exhortation; and that you may the better remember them, I shall present all before your eies in a little Embleme. I am Gods Herauld, and I wil give you a Coat of Armes, an Escoucheon, which if you will own, you will shew your selfe a generous Lyon.

You shall beare, not *Or*, or *argent*: No no; you must not be carried away with Silver, or Gold, or such earthly, and transitory things; but you shall beare Azure, blew, cælestiall: Have your Conversation in Heaven.

Let your charge be a Lyon: Now, as for the posture of your Lyon, I have spent some serious thoughts.

It must not be *a Lyon dormant*. I beseech you do not sleep, neither at the Church, nor on the Bench.

It were a shame to have it, either *crouchant*, or *fugient*. Never yet was seen such a Coat, as a *Lyon current*. To flee is a reproach: do not flee away, do not turn your back on Gods truth, on Gods cause, and Gods people; and all for cowardly feare: stand to *the Lion of the Tribe of Judah*, to the last drop of blood.

Neither should the Lyon be over-*rampant*: *Rampant* sheweth his gesture in seizing on the Prey. The Prey that a Magistrate pursueth, are evill doers. Pursue this Prey, be *rampant*, but not over-*rampant*, not over-rigorous; mingle mercy with Justice in your Government. *Be not righteous over-much*, *Eccles.* 7. 16.

I had thought a Lyon *passant* might have done well. The *passant Lyon* sheweth but halfe his face as he passeth by: this posture sheweth much confidence, and resolution: It sheweth also much moderation. Be you *passant* towards the faithfull Ministers, and Servants of God: if for conscience,

ence, and pure conſcience, they cannot ſwallow all things impoſed by the *State*, paſſe by it, connive; do not turn your head aſide to teare, and deſtroy a man, that is precious in Gods ſight; onely becauſe he will not ſin againſt his Conſcience. The Prelates were Lyons indeed, but not *paſſant*: and therefore the Lord hath paſſed over them, even *over their faire neck*, and brought them low. Hoſ. 10. 11.

The Lyon therefore which I ſhall commend to you, and charge your Shield withall, is *paſſant guardant*: The Lyon *paſſant guardant* ſhewes his whole face; which notes not only Courage, and Reſolution, but Vigilancy alſo, and circumſpection. Before this Lyon is a flame of fire: behind him an empty Charriot, the wheels ratling: over his head a white Cock, with a great red Comb, and crowing: under him Dogs opening their mouths againſt him, and barking. Yet he keeps on his way undaunted, not changing his pace, or turning his head aſide for feare of any. And the word,

Non

Non retrogradior.

UMI

So go on, oh you Lyons of our Forreſt, you Magiſtrates of this City And more eſpecially you that are this day to be a Lyon *aſcendent*, to riſe up to the chiefe place of Magiſtracy. Be faithfull, and zealous for the Lord.

Be vigilant in your great Office, not *dormant*; be *ſalient*, nimble, active, and induſtrious. Bee juſt in diſpencing puniſhments, and rewards. To wicked, and obſtinate Offenders be *rampant*; and divide the Prey in a juſt manner: diſtribute rewards, and praiſes to every one that doth good, according to the proportion of their deſerts.

Be mercifull in giving, and in forgiving. And to the Conſcientious, that cannot ſwallow every Impoſition, be *paſſant*, go by and let them alone.

Lyon! look to thy taile; take heed of a ſecret malignant traine.

Be bold as a Lyon, Couragious, let nothing turn you away from God, from the truth of Chriſt, from his Miniſters, and Servants.

Walk ſtately; let your whole Converſation be humble, ſober, grave, holy, and as becomes the Goſpell: And maintain your State, and Power, and Enſignes of

your

your Authority. You are a Lyon, let no Anabaptisticall shavers flay off your skin, and cut off your haire. Know where your strength lyeth, labour for a good head, and a good heart; then in the end you shall Couch with honour, and be

Leo quiescens.

You shall rest from your Labours, and your workes shall follow you.

Revel. 14. 13.

Now the Lyon of the Tribe of *Judah* strengthen you with his might, protect you with his power, guide you with his wisedome, imbrace you with his mercy; and give you rest, and reward in the latter end. *Amen.*

Exhortation 2.

To the Ministers of the Gospell. One of the Elders sounds the Trumpet in the eare of *Iohn* the *Apostle*, and *Evangelist*; calls upon him to *behold*, *to eye this Lyon of the Tribe of Judah. q. d.* I charge you to mark this Lyon well: And why? Even that he may compose himselfe to the example of this great Prophet in all things; in the execution of his Ministeriall Function. Ministers must be Lyons. It is an old conceipt: *& constat ex pictura, sed non ex Scriptura.*

Scriptura. That the foure living wights, *cap*. 4. 7. did represent the foure Evangelists. *Matthew* was the *Man*, *Luke* the *Oxe*, *Iohn* the flying *Eagle*, and *Marke* the *Lyon*. It is certain, that those Creatures import the properties of Angels, and are Symbols, as of Magistrates, so of Ministers. The Ministers of the Gospell are Angels, and they must be Lyons too. In all things comfortable to *the Lyon of the Tribe of Iudah*.

Revel. 2. & 3.

1. *The Lyon of the tribe of Iudah came and tooke the Booke out of the right hand of him that sate upon the throne*, *Vers*. 7. So the Minister of the Gospel, he must take the Book in his hand: The Book of God, the holy Scriptures: he must deliver nothing to the people, but what he finds in that Book: thence he must fetch the will and counsell of God. *Search the Scriptures*, *Iohn* 5. 29. *Hold fast the forme of sound words, which thou hast heard from me*, 2 *Tim*. 1. 13. The Minister must take what Saint *Paul* writes, what the Spirit of God holds forth in the holy Bible. There is a numerous generation now in these dayes, that cast the written word aside, and pretend altogether to inspirations and revelations; the Spirit, the Spirit. To these I say

ſay no more but this, if they have any inſpirations or revelations contrary to the Book that Chriſt took into his hand, I beleeve verily they are from the Spirit; but it is from the evill Spirit, from the Devill.

2. *The Lyon of the tribe of Judah*, when he had taken the Book, he opened it, and looſed the Seales thereof. So the Miniſter of the Goſpel, when hee hath taken the Book, hee muſt open it: And when doth he take the Book? When a Miniſter is ordained, and ſet apart by the impoſition of hands, and ſent to do the work to which God calleth him, a Bible is given into his hand by the Preſident of the *Preſbytery*: And then, and not till then, hee takes the booke, and having taken it hee muſt open it; that is, he muſt expound it, and apply it: So *Ezra* the Scribe, he tooke the book of the Law, *and opened it in the ſight of all the people: Hee read in the booke diſtinctly, he gave the ſenſe, and cauſed them to underſtand the reading.* And juſt ſo the great Maſter of the Aſſemblies, the Prophet and Doctor of his Church: *He came to Nazareth, went into the Synagogue on the Sabbath day, and ſtood up to read: And there was delivered unto him the book of the Prophet Eſaias.* And when he had opened the

1 Tim. 4. 14.

Nehem. 8. 5. 8.

Luk. 4. 16, 17, 18, 20.

the book, he read his Text out of *Isa.* 61. 1. And then he closed the book, and preached unto the people, shewing how that Scripture was fulfilled that day; and making all plain and clear. Saint *Paul* gives Ministers their charge, 2 *Timoth.* 4. 1. *I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his Kingdome.* V. 2. *Preach the Word, be instant in season, out of season: reprove, rebuke, exhort with all long suffering and doctrine.* Ministers are Lyons, Lyons must not be mute.

3. The Minister must be a Lyon, bold and couragious in the execution of his office. This he must looke for, to meet with great opposition, and especially from the great men of the World, if he shall rebuke them and tell them of their sins plainly: But the Minister of Christ must not feare the faces of men; but with liberty and freedome of speech utter the message of the Lord, *And keepe nothing of Gods counsell back.* Act. 20. 27. He must lift up his voyce like a Lyon, and roare in the eares of Kings, Potentates, and the greatest States-men. The Lyon must roare, though the Doggs bark, and the Wolves howle, and all the Beasts of the Forrest do yell and grin. A

Soule-

soule-searching Ministry is gall and wormwood to unreformed persons. Ministers that cast the Pearles of reproofes before Doggs and Swine, must expect that such brutish creatures will fly in their faces, and if it be in their power, will rent and teare them. But what saith the Lord? *Thou shalt go to all that I shall send thee; and whatsoever I command thee, thou shalt speake. Be not afraid of their faces, for I am with thee to deliver thee, Jer.* 1. 7, 8. *Make thy face strong against their faces, and thy forehead strong against their foreheads, Ezek.* 3. 8. Ministers must have undaunted resolutions, and be as bold as Lyons.

4. Ministers of the Gospell must not forget the stately gate of the Lyon: The Lyon is comely in his going. Ministers should be carefull above all others, to walke as becomes the Gospel of Christ: A holy walking, that is the comely walking. I beseech you behold how the high Priest is adorned, and how he walks: He had a plate of pure Gold upon his forehead, and upon that Plate was ingraven, HOLINESSE TO THE LORD. Upon his Breastplate the URIM and the THUMMIM, *Viz*, the light of knowledge, and the perfection of holinesse; these were upon

Exod. 28. 36.

Exod. 23. 30.

upon *Aarons* heart, when hee walketh, when he goeth in before the Lord. He had a Robe down to his feet, and towards the bottome, beneath upon the hemme of it *a golden Bell, and a Pomegranate, a Golden Bell, and a Pomegranate round about*. The golden Bell signifies the sound of pure Doctrine, and the Pomegranate a sweet, and savoury fruit, notes that holinesse of Conversation that was in the High-priest: view him well, and you see him adorned with holinesse *Cap a pe*, from head to foot. It is the duty of Ministers, *Vivere concionibus, & concionari moribus*, to live Sermons, *Melius docemur vita quam verbo*, Examples prevaile more with men then Precepts. *In all things shew thy selfe a Pattern of good Workes* (saith *Paul* to *Titus*) *in Doctrine, uncorruptnesse, gravity, sincerity*. In the frame of the Temple upon the borders, were painted, and ingraven *Lyons*, *Oxen*, and *Cherubims*: To shew what kind of persons they ought to be, who serve in Gods house. As Angels for knowledge, to dive into the Mysteries of the Gospell; laborious and painfull as the Oxe. They must be Lyons also for courage, and boldnesse, and they must be comely in their going, their Conversation must be holy, and lovely.

Exod. 28. 34.

Tit. 2. 7.

1 King 7. 29.

I ſhall commend at this time but one thing more to my Brethren of the Miniſtry, and that is Prayer: Let us be much, and earneſt in Prayer. Alas! we ſhall never be able to open the Book, except *the Lyon of the Tribe of Judah* help us, verſe 4. *John* wept much, becauſe none was found worthy to open the Book, and to read it; We muſt weep, and pray, pray, and weep, that we may be enabled to open the Booke: For there are ſublime things in the Book, *and hard to be underſtood.* Alas our hearts will faile us, and we ſhal be afraid of the faces of men, if *the Lyon of the Tribe of Judah* do not ſtrengthen us, and put Courage iuto us, & keep up our Spirits; to him therfore we nought to make our Addreſſes. Yea, in this let me beg help for my ſelfe, and others: wel-beloved, I ſpeak to you all that are before me this day, in the words of Saint *Paul*, Eph. 6. 18. *Pray alwaies, with all prayer, and ſupplication of the Spirit, and watching thereunto with all perſeverance, & ſupplication for al Saints.* 19. *And for me, and for all the faithfull Miniſters of the Goſpell, that utterance may be given unto us, that we may open our mouths* BOLDLY, *to make known the myſtery of the Goſpell.*

2 Pet. 3. 16.

Exhor-

Exhortation. 3.

I passe on now to the third Exhortation, and that is to all in generall, men, women, and young ones. And there are various, and sundry duties which I shall endeavour to perswade you to.

And first, Is Jesus Christ *the Lyon of the Tribe of Judah*? Then prostrate, bow to this Lyon, tremble at his voice. Is Christ the King of his Church and People; then come all in, shake off all other yoakes; Satans Dominion, and Sins Reigne: and list under this King, be his Subjects, kisse his Scepter and kneele to him, know your King; be loyall to him, give him your whole heart, honour, feare, and obey him. give to *Cæsar* that which is *Cæsars*, pay him all his Tribute; of time, of your Estates, of every thing. Fight for him; contend for the faith, the truth, the honour of Jesus Christ: Let the Lord Jesus Christ have a Throne in all your hearts; say, *We have no King but the Lord Jesus Christ*. *See Subjects.*

To move you hereunto, consider the excellency of this Kingdome, above all other Kingdomes in the World.

Psal.45.2. It hath the best King, *He is fairer then the Children of men.* He is the supream, the absolute King of himselfe, all other earthly Kings are but Vice-roys, Lord-deputies. All other Kings are but meer men, he is God, and man; all other Kings have but a little peice of earth to set their feet upon: he is the great Monarch of Heaven and
1 Cor. 9. 25. Earth; all other Kings weare but *a corruptible Crown*, but his Kingdome endureth for ever. Such a King, there is not another. What the Queen of *Sheba* said of *Solomon*, the Type, hath its Complement, and perfection in Jesus Christ: *Happy are*
1 King. 10. 8. 9. *the Servants, and Subjects of this King. Blessed be the Lord thy God*, Oh thou Lyon of the Tribe of Judah! *which delighted in thee, to see thee on the Throne of Israel, because the Lord loved his Israel for ever; therfore made he thee King.* It hath the best Sci-
Psal. 2. 6. tuation, *I have set my King upon my holy hill of Zion.* There is the nether *Zion*, and the upper *Zion*, both pleasant. Of the nether, or lower *Zion* (the Pilgrim Church
Psal. 48. 2. 3. upon Earth) it is said; *Beautifull for scituation, the joy of the whole Earth is Mount Zion, the City of the great King.* And what is the beauty thereof? The presence of God dwelling in the midst his people, and protects

protects them. *God is known in her Palaces for a Refuge.* Of the upper *Zion* (the triumphant Church in Heaven) it is said, *Ye are come unto Mount Zion, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the general Assembly, and Church of the first-borne which are written in Heaven; and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus. Heb.* 12 22, 23, 24.

It hath the best Lawes. *What Nation is there so great, that hath Statutes, and Judgments so righteous, as all this Law which I set before you this day? Deut.* 4. 8. In the Lawes of other Kingdomes, in humane Lawes, there is the wisdome of men; but in Christs Lawes there is the wisdome of God. Humane Lawes may be unjust, Christs Lawes are all righteous, and holy. The Lawes of other Kings may be burdensome, and tyrannicall, Christs *Yoake is ever easie.* All other Lawes are imperfect, but Christs Law *is perfect, converting the Soule.* Other Kings they can write their Lawes in Tables, and hang them up upon Posts, and Pillars, but they cannot sway the hearts of their Subjects to obedience: but Christ *puts his Law in their inward parts, and*

Deut. 4. 8.

Matth. 11. 29.

Psal. 19. 7.

writes it in their hearts. Jer. 31. 33. Yet more; In this Kingdome are the best Honours, Preferments, Dignities, and Priviledges. There are all Favourites, they have ever the Kings mouth, and eare: They stand before him, and hear him speak to them in the Gospell, and by the secret whisperings of his Spirit in their Soules. And he alwaies holds out the Golden Scepter to them; his eare is ever open to their Prayers: And is it a small thing to be Favourite to such a King? *In the light of the Kings Countenance is life, and his favour is as the latter raine*, Prov. 16. 15.

Ester. 5. 2.

They are, and shall be all Kings. They are already Kings in a state of grace: Christ hath made us Kings, *Revel.* 1. 6. And they have a better Kingdome in reversion, they shall be Kings in the Kingdome of glory. *Feare not little Flock, it is your Fathers good pleasure to give you the Kingdome. Luk.* 12. 32.

Come in then, all you that are yet under the tyranny of the roaring Lyon; follow *the Lyon of the Tribe of Judah*: And that you may do so, hearken to the voice of his *Heraulds*; he sends them abroad to invite into his Kingdome: The ministers of the Gospel are his Messengers, by them

he

he sends forth the rod of his strength, Psal. 110. 2.

Pray, pray, *Thy Kingdome come, Matth.* 6. 10. You have taken the Oath of Allegeance, and Supremacy already, all of you have put your Seale too in your Baptisme; Now take heed that you revolt not, come and joyne to the Tribe of *Judah* : The Trumpet is blown, now look to it; who is of the Lords side?

2. Is Jesus Christ the Lyon of *Judah*, the annointed King of his Church? Then be exhorted, in the next place, to partake of his Annointing; take you also Kingly honour, be you all Kings. The men of *Judah*, yea and the women too, even the whole Tribe were Lyons. *Behold the people shall rise up as a great Lyon, and lift up himsefe as a yong Lyon; he shall not lye down, untill he eate of the Prey, and drink the blood of the slaine. Numb*, 23. 24.

1 Joh. 2. 27. *Bee Kings.*

And here I shall give you a Commission to be as bold as *Apame*, the Kings Concubine, in the *Apocryphall* book, *Shee took the Crown off the Kings head, and put it upon her own; yet in the mean season the King gaped, and gazed on her, and still grew more fond.* Do you so, take the Crown of Christ, and put it on; not to depose him,

1 Esdr. 4. 30. 31.

but to communicate with him in his Kingly Office, yea in all the parts of it. For this Lyon of the Tribe of *Judah hath made us unto our God Kings, and we shall reigne on the Earth*, as you have it in the 10. verse.

Revel. 5. 10.

Do you communicate with Christ, in the businesse of Vocation; he gaines and gathers his Subjects by calling them in: Do you so; let Ministers of the Gospell in their holy Function, and let every man and woman in their private Station, endeavour to gain, and gather Subjects out of Satans Kingdome into the Kingdome of Jesus Christ: Do what thou canst to make thy Flock, to make thy Children, to make thy Servants, to make thy Friends the Subjects of the Lyon of the Tribe of *Judah*. Let the Minister do this by preaching, the private person by education, instruction, and all by Prayer for those under their charge. *When thou art converted, strengthen thy Brethren, Luk.* 22. 32.

Communicate also with Christ, in the work of ruling: rule well in your severall charges: *Let the Elders rule well their Flocks*; Let the Householders keep good rule in their Houses and Families; and in especiall manner set up Christs Government

1 Tim. 5. 17.

ment in your hearts; rule your unrulely Passions, and Perturbations, and keep them in good order.

Againe, Christ as a King protects his Church, his Subjects. *He is a shield to them that trust in him.* Communicate with him in this part of his Kingly Office also: Be every one of you, according to your power and places, a defence, and a countenance to the true, and poore people of God; Magistrates by their Authority, and all people by their Purses and Prayers; let them be *as the clefts of the Rock*, for Christs chased Doves to hide and shelter in. And you must be Kings for War: Christ had many sharp, and sore Conflicts: you also must fight, and be ever in the field; you must take up Armes against Satan, against *sinfull lusts that fight against the Soule.* You must war against your owne corrupt wills, and carnall reasons; yea, you must fight against selfe, dearest selfe. *If any man will come after me* (saith our King, and Captain) *let him deny himselfe, and take up his Crosse and follow me, Matth.* 16. 24. Beat down rebellious and stirring Affections. Exercise judiciary power, destroy your Malefactors; slay, *mortifie your members which are upon the earth, fornication,*

Prov. 30. 5.

Song. 2. 14.

1 Pet. 2. 11.

Col. 3. 5.

nication, uncleanneſſe, inordinate affections, evill concupiſence, and covetouſneſſe.

Once more, Communicate with Chriſt in his Kingly Office, in reſpect of his triumph and Royalty. When he had conquered, *When he aſcended up on high, he led Captivity Captive, and gave gifts unto men, Eph.* 4. 8. *Araunah* gave as a King: Chriſt hath made you Kings, you partake of his Annointing, give gifts unto men: give Almes, ſpirituall Almes, corporall Almes; This is a Character of a ſpirituall King. *He hath diſperſed abroad, he hath given to the poor: his righteouſneſſe endureth for ever, his horn ſhall be exalted with honour, Pſal.* 112. 9.

2 Sam. 24. 23.

Thus let me perſwade you to be Kings; For if you partake of his Annointing in grace, you ſhall alſo reigne with him in glory. There are multitudes that will not ſtrike a ſtroke for Chriſt, but let the ſtrong man go away withall. But as for you my beloved, be as the Tribe of *Judah*, Lyons, Kings. *Ephraim compaſſeth me about with lies, and the houſe of Iſrael with deceit*, ſaith the Lord; *But Judah yet ruleth with God, and is faithfull with the Saints, Hoſ.* 11. 12.

3. Jeſus Chriſt is the Lyon, becauſe King,

King, and Governour of his Church. So all other Kings, and Magiſtrates, they are Lyons; Hieroglyphically repreſented by that generous, and magnanimous Creature. Are they Lyons? then be exhorted to proſtrate to them alſo. The Prince of the Tribe of *Judah* is a Lyon: then, *his Fathers Children ſhall bow down before him*, *Gen.* 49. 8.

Let every Soule be ſubject to the higher Powers, *Rom.* 13. 1. *Give to Cæſar the things that are Cæſars*; Honour, Obedience, and Tribute. *Submit your ſelves to every ordinance of man, for the Lords ſake; whether it be to the King as ſupream; or unto Governours, as unto them that are ſent by him, for the puniſhment of evill doers, and for the praiſe of them that do well. Feare God, honour the King*, 1 *Pet.* 2. 13. 14. 17. Couch to the Civill Magiſtrate. The Donatiſts, and their Succeſſors, Anabaptiſts, and Libertines take away all Magiſtracy out of the World; they are Children of *Belial*, that will not be ſubject to any Yoake. Though ſome of them be conſtrained to acknowledge Magiſtracy under the old Teſtament, yet they maintain it unlawfull among Chriſtians, under the new Teſtament. But you have heard it from

Matth. 22. 21.

from Christs own mouth, and *Pauls* Pen, *That Magistracy is a Gospell Ordinance*, and a great blessing. Take away Magistracy, and the World will soon ruine. *I exhort you therefore, that first of all, Supplications, Prayers, Intercessions, and giving of thanks be made for all men, for Kings, and for all that are in Authority, that we may lead a godly, and peaceable life, in all godlinesse, and honesty*, 1 *Tim*. 2. 1. 2.

4. Christ is the Lyon: thereby is signified his Propheticall office, as well as his Kingly. *He shall roare like a Lyon*: Saith the Prophet *Hosea*: cap. 11. 10. That is, saith the gloss: Christ shall cause the sound of the Gospel to sound all the world over. All God's faithfull Ministers are Lyons also. Then be exhorted to hearken to the Prophets of the Lord, when they speak in the name of the Lord: I say to thee, *the Lyon of the Tribe of Judah* roares in thine ears. *The Lyon hath roared*: whats that? *The Lord God hath spoken*. Amos 3. 8. *Who will not feare, who will not tremble?*

You shall meet with a remarkeable story in the first Book of the *Kings*, cap. 20. 35. One of the Prophets said unto his Neighbour in the word of the Lord: *Smite mee I pray thee*: a strange command, one would think:

think: and the *man refused to smite him.* q. d. I will obey you in something else, but not in this. What saith the Prophet to him: *because thou hast not obeyed the voice of the Lord, behold, as soon as thou art departed from me, a Lyon shal slay thee. And as soon as he was departed from him, a Lyon found him, and slew him.* Did the Lord shew this severity, for not obeying one word spoken in his name by his Prophet, and that so unusuall a command: what shall the end of those be that contradict the Prophets of the Lord? that speak in the language of those, *Ierem.* 44. 16. *As for the word that thou hast spoken unto us, in the name of the Lord, we will not hearken unto thee.* What shall the end of those be, of all those, that in these dayes hate, despise, and contemne the Ministers of the Gospel? yea, and the very office of the Ministry, and make it their designe to root it out. I feare, I feare, my beloved! that we may read *England's* doome. 2 *Chron.* 36. 15. *And the Lord God of their Fathers sent to them by his Messengers, rising up betimes, and sending: because he had compassion on his people, & on his dwelling place.* 16. *But they mocked the Messengers of God, and despised his words, and misused his Prophets: until the wrath*

of

of the Lord arose against his people, till there was no remedy: if the Lyon of the Tribe of Iudah be not hearkned unto, nor regarded when he roares in the preaching of the Gospel: he will soon roar against those Rebells in fury, and rent them in pieces, and there shall be none to help.

5. Jesus Christ is *the Lyon of the Tribe of Iudah*; that is, lineally descended out of that Tribe, from the loines of the Patriarch *Iudah*. Then be exhorted to have respect to that Tribe; love, and honour the Jewes: What a deare love had Saint *Paul* to his Country-men! He calls Christ to witnesse, *that he had great heavinesse, and continuall sorrow in his heart. That he could wish himselfe accursed from Christ for his Brethren, his Kinsmen according to the flesh.* And why? *Because they are Israelites, and the adoption, and the glory, and the Covenant pertaineth to them.* But especially, because *of them, as concerning the flesh, Christ came.* Do you love the branch, and wil you not love the root? yea, though it be but the root of his humanity?

Ob. But some will say, the Jewes did crucifie the Lord of life, and therefore deserve to be detested. And do we not say well, we hate such a one, as we hate a Jew?

Answ.

Answ. Take heed of malice, and bitternesse against that Nation. They did slay the *Messiah* the holy one, its true; but they did it ignorantly in unbeleife; and therefore Christ prayeth for them, *Father, forgive them, for they know not what they do, Luk.* 23. 34.

And they have suffered abundantly for their sin; as their wickednesse was exceeding great, so the Lord hath been very severe to them. The blood of Christ lyeth heavie upon them, and upon their Children: They are scatter'd in all Lands, and are for a reproach, and a hissing unto this day. *But hath God cast off his people? God forbid.* God will deale more favourably with the Jewes afterward. *They have fallen by the edge of the Sword, and are led away Captive into all Nations, and Jerusalem shall be troden down of the Gentiles, til the time of the Gentiles be fulfilled, Luk.* 21. 24. Now they are troden under foot, but its onely for a time. They are, as you see, miraculously preserved in all Countries, though hated, and oppressed: And God will not forget his Covenant made with *Abraham*, and his friend so many ages since. It is not for nothing, that Christ is stiled *the glory of the people Israel. Luk.* 2. 32.

Rom. 11. 1.

And

And doubtlesse they shall have a glorious Restauration. As for the dream of another temporall, pompous Monarchy on Earth, I leave it to the fanaticall Millenaries; but that there shall be a spirituall conversion of the Jewes, which shall exceed in glory, I conceive it to be most plain. *The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord: As for me, this is my Covenant with them, saith the Lord; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy Seed, saith the Lord, from henceforth, and for ever.* Isa. 59. 20. 21.

For I would not Brethren, saith Saint *Paul, that yee should bee ignorant of this Mystery, that blindnesse in part is happened to Israel, untill the fulnesse of the Gentiles be come in, and so all Israel shall be saved: As it is written, there shall come out of Zion the Deliverer, and shall turn away ungodlinesse from Jacob. Rom.* 11. 25. 26. Since therefore, they are broken off but for a time, since we look for their restauration, and that ere long there will be one Sheepfold under one Shepheard, since we hope
Rom. 11. 5. *to meet a remnant of them, according to the*

election

election of grace (as God shall call) in the Kingdome of Glory: Let us do nothing to exasperate them, and so to hinder their Conversion, but let us love them, as the root of *the Lyon of the Tribe of Judah*; and pray for them, that God would perswade *Shem* to dwell in the Tents of *Japhet*.

6. *Behold*, Heer I sound the Trumpet yet again: Behold! and in the sixth place I shall endeavour to quicken, and stir you up to *behold the Lyon of the Tribe of Judah*. My last word of Exhortation is, to perswade you to eye the Lord Jesus Christ with all diligence, and intention.

Look upon him, that you may imitate, and conforme your selves to him in all things. As I have observ'd it in the Limner when he drawes a Picture; his eye is ever and anon upon the Person whose similitude he takes: a line, and then a look, and all, that he may draw it to the life. So ought you ever to eye Christ, set his example before you continually, that you may be so many living Representations of Christ; that all that behold you, may say, that Christ liveth in you. The Lyon was *Judahs* Ensigne, which they followed in their war-fare; Jesus Christ is our Ensigne,

and Banner : Follow, follow your Colours.

Follow *the Lyon of the Tribe of Judah*, in

His { Kingly Vertues, Graces.
Stately Deportment.

1. In his Kingly Graces; *Learn of me*, saith Christ, *that I am lowly and meek*, *Matth.* 11. 29.

Hee is wise, and *be you renewed in knowledge, in wisdome according to his Image*, *Col.* 3. 10.

He is strong as a Lyon; be you so: *Be strong in faith*, Rom 4. 20. *Be strong in the Lord, and in the power of his might*, Eph. 6. 10.

He is just, & merciful, I wil put them he together. And herein he is a pattern to thee: *He hath shewed thee, oh man! what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walke humbly with thy God*, Micah 6. 8. *Put on therefore (as the elect of God, holy, and beloved) bowels of mercies, kindnesse, humblenesse of minde, meeknesse, long-suffering. Forbearing one another, and forgiving one another. Coloss.* 3. 12. 13. 2. Be-

2. Behold, follow *the Lyon of the Tribe of Judah*, in his ſtately Deportment, walk as hee walks; the Lyon hath a comely gate: Let your whole practiſe be conformable to the example of Chriſt, *I have given you an example, that you ſhould do as I have done*, Joh. 13. 15. *Let us walk honeſtly*, ſaith Saint *Paul*, *Rom.* 13. 13. The word ſignifies decently, compoſedly. How is that? verſe 14. *By putting on the Lord Jeſus Chriſt.* 1. By expreſſing the life of Chriſt in your lives. Chriſt is repreſented to you here, as your King, and Captain: behold your King, and as you ſee him do, ſo do you. In every Action ſet Chriſt before your eyes; and ever think with your ſelves, how would Jeſus Chriſt act if he were in my room? Art thou a Magiſtrate, and going to the Bench: think thus with thy ſelfe, how would Chriſt proceed in executing Judgment if he were in my room? Art thou a Miniſter, and going into the Pulpit? think with thy ſelfe, how would Chriſt preach of this ſubject if he were in my room? Art thou a Tradeſ-man, a Husbandman, a Servant, a Child? Think with thy ſelfe, how would Chriſt carry himſelfe in my Calling, in my Relation? Art thou to treat with thy

εὐσχημόνως. *compoſite.*

Adverſary about reconciliation? thinke with thy ſelfe, how would Chriſt temper himſelfe? how hath Chriſt carried himſelfe to us *when We were Enemies*? You are now going from hence to a ſumptuous Feaſt; oh! think with your ſelves, what would Chriſt do if he were at the Table? in what meaſure would he eat, and drink? what divine, and holy diſcourſe would he have? When you are at your rich Diſhes, and full Cups: *Behold! the Lyon of the Tribe of Judah. Do all things according to the pattern ſhewed thee in the Mount*, *Heb.* 8. 5. Do not feed your ſelves without feare. *Chryſoſtome* wiſheth that people at their Feaſts, and Cups would think of Hell, and feare. The Lyon trembles at fire: Herein be Lyons, think of the fire of Hell, and be afraid.

Rom. 5. 10.

Yet further, the Lyon loves, and frequents the tops of Mountaines: So did *the Lyon of the Tribe of Judah*, often, very often; whole Nights together he was in the Mountaines praying: Mount Olivet was his Chappell of eaſe, his Oratory. Follow the Lyon to the Mount, be much in retirement, in ſecret prayer, and communion with God.

Luk. 6. 12.

One thing more let me commend to you,

you, and then I ſhall ceaſe exhorting. The dolefull times call for it; the Lyon is compaſſionate and liberall: he will diſtribute of his Prey not onely to his Whelps, but alſo to Beaſts of another kinde, if they be hungry. So *the Lyon of the Tribe of Judah*, he is a compaſſionate King, and a mercifull High-prieſt: he went about doing good, healing diſeaſes, viſiting the ſick, feeding the people, thouſands of them that were ready to faint in the Wilderneſſe. Herein I beſeech you, behold *the Lyon of the Tribe of Judah*! When you are full, diſtribute of the Prey to thoſe that are hungry, and for whom nothing is prepared; you that are now aſcending to the higheſt Seat of Authority in this City, and the reſt of the Magiſtrates, I beſeech you have compaſſion of the poor: Look into the poor ruinous diſmal Towers, and Cottages; mark the many pale and wanne faces, and the trembling hands, think of the hungry and almoſt-ſtarved multitude: In the name of *the Lyon of the Tribe of Judah*, take care for them; let ſomething be diſtributed amongſt them, to refreſh their bowels. I, but perhaps you will ſay, you talk of Coſt, and this will ask a deale of labour, and take us off from our worldly

Geſner.

Matth. 4. 23.

Matth. 14. 15, 16, &c.

Affaires; be it so, let me tell you in answer to your Objection, your labour shall not be in vain, your cost shall not be lost: what you do for the poore Members of Christ, Christ takes it as done to himselfe. *The King shall say, in as much as you have done it unto one of the least of these my brethren, yee have done it unto me, Matth.*25.40. The Lyon is the most gratefull Creature in the world: And here give me leave to insert a Story, both for the remarkablenesse of it, and also for the aptnesse of it (as I apprehend) to our present purpose: *A. Gell. Noct. Att.* Relates the story from *Appion Polyhistor*: Who did affirm to him, that in the City of *Rome* he saw the thing with his own eyes, he was a Spectator. There were in *Rome* many monstrous and savage Beasts: Above all the rest there was one Lyon, who for vast magnitude, incredible strength, dreadfull roaring, long, and bushy haire waving about his head, neck, back, and legs; was terrible to behold, and strook the Beholders with amazement. A Consul's Servant, whose name was *Androdus* for an offence was brought forth to this Lyon, either to fight with him, and conquer him, or else to be torn in peeces by the Lyon, and nothing

thing else could be expected. When this fierce Lyon saw *Androdus* afar off, hee made a sudden stand, as it were in admiration! afterwards by little, and little hee comes on to the man, *tanquam noscitabundus*: as if he thought he knew him, and were desirous to know him more perfectly. Then he wags his taile after the manner of a fawning Dog, rubs his body against the body of *Androdus* (who was almost dead for feare) and gently strokes his thighs and hands with his tongue: Upon this kindnesse of the Lyon, *Androdus* begins to recover his Spirit, and fixing his eyes upon the Lyon, he, and the Lyon, as knowing one another, began to renew acquaintance, and rejoyce, and play together.

Hereupon there was a strange admiration, and shout. *Androdus* was called before *Cæsar*; and the cause enquired why the most fierce, and barbarous of all the Lyons, should spare him, and none else. Then *Androdus* gave a full account of the whole matter. I was a Servant, sayes hee, to a *Proconsul*, a Lord-deputy in *Africa*; there having hard use, and continuall stripes from my Master. I was forced to run away. Wandring in solitudes, that I

might not be found again by my Maſter: about Noon-tide in a hot ſcortching day, I enter'd a Cave for coolneſſe; preſently after, this very Lyon came into the ſame Den with a halting, and bloody foot, ſighing, and moaning, and as begging pity. At the firſt ſight of the Lyon I was terrified; but the Lyon ſoon eſpying me in a corner of his Den, came towards me in a peaceable manner, held up his wounded foot, ſhewed it me as craving my helpe: I pulled out of the plant of his foot, a great thorne, or ſhiver that ſtuck in it, nipped out the blood and corruption, cleanſed the wound, and healed it. The Lyon finding eaſe, and cure by my induſtry, reſted his foot in my hand. And from that day I lived three yeares in that Den, with this Lyon: and we had the ſame dyet. For when the Lyon had hunted, and caught his Prey, he would bring the fatteſt, and lovelieſt peeces to me; and becauſe I wanted fire, I roſted them againſt the Sun, dryed them, and eat them. But growing weary of that kind of life with the wilde Beaſt; when on a day, the Lyon was gon out after Prey, I left the Den, and ran away: and after ſome three daies wandring, I was taken by the Souldiers, and brought

Stirpem ingentem.

brought to *Rome* to my Maſter; he preſently condemned me to be thrown to this Lyon. And I underſtand, that as ſoon as ever I was parted from the Lyon, the Lyon alſo was taken in his ranging abroad, and brought to *Rome*: and now ſhewes me this kindneſſe for his cure. *Appion* ſaid, he heard *Androdus* make this relation. It was ſoon publiſhed abroad: and all the men petitioned *Cæſar* that the man might be pardon'd, and ſet free, and that the Lyon might be given to him. And upon the requeſt of the people, it was granted. Afterwards, ſaith *Appion*, we ſaw *Androdus* leading the Lyon about the City by a ſmall Cord, from Tavern to Tavern: the people gave him money, and all as they met him, would ſay, *Hic eſt Leo, hoſpes hominis, Hic eſt homo, medicus Leonis.* Here is the Lyon the mans Land-Lord, and here is the man, the Lyons Surgeon.

The Story hath been ſomething long, I will give you the Application ſhort, and quick. The man plucked a thorne out of the Lyons foot, the Lyon gave the man his life for a reward: And will not *the Lyon of the Tribe of Judah* do more then a Lyon of the Forreſt? Doſt thou ſee in any of Chriſts poor Members, a thorne? a thorn

of

of extream poverty, and want? a thorn of misery, that they are ready to perish? Pull out the thorn, ease them, help them, refresh their bowels: Christ will give you life, even eternall life for your reward. He will feed and protect you here, and glorifie you hereafter.

Here what this Lyon, this King, this Jesus will say to you when he shall come in his glory. *Come yee blessed of my Father, receive the Kingdome prepared for you from the foundation of the world: For I was an hungred, and you gave me meat, I was thirsty, and you gave me drink, I was a stranger, and you took me in, naked, and you clothed me, I was sick, and you visited me, I was in prison, and you came unto me*, Matth. 25. 34. 35. 36. *Blessed are the mercifull, for they shall obtain mercy. Matth.* 5. 7. You have heard the word of Exhortation; now followes the fourth, and last.

Use 4. Of Consolation, Jesus Christ is *the Lyon of the Tribe of Judah*; the Almighty, and eternall King of his Church. This opens a wels-spring of comfort to all the Lyons true-bred Whelps, to all the Subjects of Christs spirituall Kingdome. *The Lord Jesus Christ reigneth, let the Earth*

Psal. 97. 1. 8.

Earth rejoyce, let the multitude of the Isles be glad thereof. Zion heard, and was glad, and the Daughters of Judah rejoyced, because of thy judgments, oh Lord. Various, and manifold are the Consolations, I will propound them to you, that your joy may be full, and as shortly as is possible, because I hasten to a conclusion, and desire not to trespasse too much upon your patience.

Consol. 1. Against all the Churches Enemies. The Church, and people of God, may alwaies sing that Psalme: *O Lord how are my Foes increas'd?* And especially at this time. Now doubtlesse, *Rome*, and *Hell*, all Jesuited spirits, all Hereticks, and Sectaries (who love to fish in troubled waters) are busily plotting the overthrow of our Religion, and Peace: But this is the comfort, the Church is not without a King, a potent King: For *the Lord Jesus Christ* is our *Judge*, the Lord *is our Law-giver, the Lord is our King, he will save us, Isa.* 33. 22. Psal. 3.

He may seem a Lyon *dormant* for a season, he slept till the tempest was very high, *Matth.* 8. 24. But the Lyon is awake, even when he seemeth to sleep. *He that keepeth Israel shall neither slumber nor sleep.* Psal. 121.

Psal. 78. 65. 66. 121. 4. *The Lord shall awake as one out of sleep, and like a mighty man that shouteth by reason of Wine; and he shall smite his Enemies in the hinder parts, and put them to a perpetuall reproach.* All attempts against the Church are vain. The Gates of Hell shall not prevaile against it: The Lord Jesus Christ will be a Lyon to them, and rent, and teare *Zions* Enemies in peeces, and there shall be none to help. *For hee must reigne till he hath put all Enemies under his feet*, 1 *Cor.* 15. 35.

Matt. 16. 18.

Consol. 2. Against our ignorance and blindnesse: The poor Christian complaines as *Agur*, *Prov.* 30. 2. *Surely, I am more brutish then any man, and have not the understanding of a man.* 3. *I neither learned wisdome, nor have the knowledge of the holy.* And for this he weeps, and laments: But heare what the Elder saith, *Weep not, behold the Lyon of the Tribe of Judah hath prevailed to open the Booke, and to loose the seven Seales thereof.* The Lord Jesus Christ is appointed of God, to reveale the decree, the whole will, and counsell of God concerning mans Salvation. *He is made unto us wisdome*, 1 Cor. 1 30. *No man hath seen God at any time: the onely begotten Son, which is in the bosome of the Father,*

hee

hee hath declared him, *John.* 1. 18. There followed great joy, Songs, and Musick in Heaven, when *the Lyon of the Tribe of Judah* had taken the Book; and undertaken to open it.

Consol. 3. Against all our spirituall Enemies, the Enemies of our Salvation: Sin, Death, the Devill. *The Lyon of the Tribe of Judah* ἐνίκησεν, *Vicit*, hee hath overcome, and prevailed; He hath vanquished Death, Hell, and all the power of the Adversary. *The Lyon of the Tribe of Judah* hath spoyled the roaring Lyon, that walketh about, seeking to devoure us. He overcame in dying, and so obtained high Dignity, and became Lord of all. Now he coucheth as a Lyon, and none can drive him from his Prey, which he caught out of the Dragons Pawes. Saint *Paul* is Herauld to *the Lyon of the Tribe of Judah*, proclaimes his Victory, and declares him Conquerour, with a word of triumph, and solemnity. *Death is swallowed up in Victory: Oh death! where is thy Sting? Oh Grave where is thy Victory? The Sting of death is sin, and the strength of sin is the Law. But thanks be to God, which giveth us Victory through our Lord Iesus Christ.* 1 *Cor.* 15. 54,

54, 55, 56, 57. All the ſtrength of death and the Devill, was from ſin, but Chriſt hath taken that quite away. Here in this verſe *Iohn* heares of Chriſt as a Lyon, but in the next verſe he ſeeth him as a Lamb ſlain, ſacrificed: and he is *the Lamb of God, which taketh away the ſin of the world, Ioh.* 1. 29. He made peace by the blood of his Croſſe.

Conſol. 4. Againſt Defects, wants of righteouſneſſe. Alas, ſaith the poor Crea-
Heb. 12. 14. ture, *without holineſſe no man ſhall ſee the Lord:* And I have no righteouſneſſe, or at leaſt very imperfect, none that will juſtifie. It is true Chriſtian, if thou ſpeakſt of thine own righteouſneſſe inherent, and actuall; its at the beſt but as a ſhort Garment, and a ſpotted Cloath. Woe be to them that have no other Robe to cover them. But look up, and *behold the Lyon of the Tribe of Iudah*: He hath a Golden Skin to cover thee withall. I will tell you a peece of Herauldry: There are uſed in Armes Colours, and Furres. Furres are the Skins of certain Beaſts ſtripped from their bodies, and artificially trimmed for adorning of Garments for Kings, and great men. The Lyon is *Iudahs* Armes; *The Lyon of the Tribe of Iudah* is the Churches

Churches Ensigne, and Shield. Jesus Christ will give thee Colours, and Furres. Colours, he will make the white by encreasing in the more, and more the grace of Sanctification. And he hath Furres for thee too; his own Skin, his own Righteousnesse to cover thee, to justifie thee withall. Jesus Christ *is made unto us Righteousnesse and Sanctification*, 1 *Cor.* 1. 30. Hast thou nothing in thy selfe? there is enough in Christ.

Consol. 5. Against all afflictions and troubles that the Children of God meet withall here: Poverty, Persecution, and the like. Art thou in great streights? Yes, perhaps thou will say, but alas, I cannot pray; yet bee of good comfort, Jesus Christ at the right hand of his Father, doth pray, and make continuall Intercession for thee. He is of *the Tribe of Judah*: And you know that *Judah* was an Intercessor for his Brother: *Iudah said, oh! do not slay our Brother.* And herein a Type of Christ, *The Lyon of the Tribe of Iudah* making continuall intercession for his Brethren. Art thou poore, and knowest not where to get bread? Jesus Christ is thy King, and he is a Lyon, and will *teare in peeces enough for his whelps*, and distribute it to his hungry ones. Do

Gen. 37. 26.

Nah. 2. 12.

Do thy afflictions and troubles continue? it is but for a time, it can be no longer then this transitory life continueth, and then Christ will glorifie thee, he will give you the Kingdome.

Here you have had great consolation from Christs Kingly Office; against the implacable Enemies of the Church: against blindnesse and ignorance, against all Spirituall Adversaries of our Salvation, Sin, Death, the Devill; against wants and defects of righteousnesse; against all afflictions and miseries of this life.

Ob. But haply, some will say, is Christ able, and willing to do all this for his people?

Answ. To this I answer, and that shall be

Consol. 6. He is able to do it, for he is a Lyon: The strongest. *The Alpha, and Omega, the beginning, and the ending: which is, and which was, and which is to come, the Almighty.* He is also willing; for this end he was sent, and for this purpose he took our Nature, and came into the World: he is *our bone, and our flesh. The Lyon of the Tribe of Iudah* our Kinsman, our Brother, our Husband.

Judic.9.2.

Ob. But alas, will some poor Christians say,

ſay, all theſe things may belong to others; but we are not qualified, we are not prepared, and therefore not capable of theſe great Prerogatives.

Anſw. To this I ſhall anſwer with a Caution, with a limitation: The Conſolation doth not belong to all, onely to the Lyons whelps, onely to the Tribe of *Judah*; onely to ſuch are true and faithfull Subjects of the Lyon, of the King Chriſt Jeſus. And who are they? I will tell you ſhortly, ſuch as beleive and repent, and this I ſhall add as a ſeventh Conſolation.

Doſt thou beleive in *the Lyon of the Tribe of Judah*? in Jeſus Chriſt? be of good comfort, Sin, and Satan ſhall never hurt thee. *To him*, to the Lord Jeſus Chriſt *give all the Prophets witneſſe, that through his name, whoſoever beleiveth in him, ſhall receive remiſſion of ſins. Act.* 10. 43. *Pliny* writes, that if any one be annointed with the blood of a Lyon, or the fat, the bitings of no venomous Creature can hurt him. If thy Soule be annointed with the blood of *the Lyon of the Tribe of Judah*, ſin cannot ſting thee, and the bitings of the old Serpent cannot harm thee. *Conſol.* 7.

Doſt thou finde wants and defects in thine own righteouſneſſe? yet doſt thou

beleive in *the Lyon of the Tribe of Judah?* Be of good comfort, he hath Righteousness enough to justifie thee. I read, that Garments wrapt up in the Golden Skin of the Lyon, are safe from Moths. Art thou by faith, wrapt up in the glorious Robe of Christs Righteousnesse? Be of good comfort, the Moths, and defects of thy Sanctification shall not prejudice thy justification, for thou shalt stand before the Judge of all the World: *Not having thine own Righteousnesse, which is of the Law, but that which is through the faith of Christ. Phil.* 3. 9.

Againe, Dost thou repent unfeignedly of all thy sins, and transgressions? be of good comfort, *the Lyon of the Tribe of Judah* will have mercy upon thee. They say, if the Lyonnesse defile her selfe, and commit adultery with the Libbard, the Lyon will not accompany with her suddenly; but if she go and wash her in the water, the Lyon will receive her again. So *the Lyon of the Tribe of Judah.* Hast thou defiled thy self with sin? look that Christ shall stand aloofe off, till thou wash thy selfe in a bath of penitentiall teares, and then he will receive thee to Communion again.

Isa 1. 16. *Wash you therefore, and make you clean, repent*

pent, and be converted, and your sins shall be blotted out, when the times of refreshing shall come from the presence of the Lord. Act. 3. 19. *Solomon* tells us, *that a living Dog is better then a dead Lyon.* But I say unto you, my Beloved, that a dead Lyon is better then all the World besides. Christ crucified is this dead Lyon; unspeakable are the Consolations that spring out of the dead Tree of the Crosse. Here is *Sampsons* Riddle declared; *Out of the Eater came forth meat, and out of the strong came forth sweetnesse: what is sweeter then honey? and what is stronger then a Lyon?* *Judic.* 14. 14. 18. Christ crucified is sweet. Christ crucified is sweet, Christ crucified is sweetest of all.

Eccles. 9. 4.

Thus have you heard the Trumpet sounded: The rare Sight hath also been presented to your view. And by this time, verily, you think it is high time that I should dismisse you; I will have done by and by, yet I must take a little liberty more.

As the Trumpet sounded when this glorious Shew was first brought in, so now at the close I sound the Trumpet once more. Behold, behold, behold!

I come to that which hath been my designe, and which I have driven at all this

while; *viz.* To exhalt Jesus Christ. Here in my Preaching I lift up an Ensigne to the people: I lift up *the Lyon of the Tribe of Judah* in this Standard. *And I, if I be lifted up from the earth*, saith Christ, *will draw all men unto me.* I lift up *the Lion of the Tribe of Judah* before you, that I may draw all your eyes and all your hearts to him. Eye Christ, know Christ, gaze continually upon Christ; and why? for this end, that you may be drawn to love, admire, and adore the Lord Jesus Christ.

Joh. 12. 32.

Psal. 45. 1. 2. 4. 8. My Beloved, *My heart is inditing of a good matter, I will speak the things which I have made touching the King.* I will sound forth the Praises of the King, of Christ, the blessed King of his Church. *Thou art fairer, oh King! then the Children of men, grace is powered into thy lips. Thou art full of Majesty, truth, meeknesse, and righteousnesse, all thy Garments smell of Myrhe, and Aloes, and Cassia.* Jesus Christ is *the chiefest among ten thousand.* He is the GOLDEN LYON. *His head is like the most fine Gold, his Locks are bushy.* (So is the Noblenesse, generousnesse, and statelinesse of the Lyon discovered, by his shaggy haire, covering his head, neck, and shoulders.) *His mouth is most sweet, yea, he is altogether lovely.*

Song. 5. 10. 11. 16.

lovely. The tongues of men, and Angels cannot expresse the excellency of Jesus Christ in himselfe; therefore love, admire, adore him.

Yet eye him a little further, and behold what he is relatively, in relation to us, and then you will see much more to endeare you to him. Behold, he is not onely a Prophet, but *your* Prophet, not onely a Priest, but *your* Priest: Not onely a King, but *your* King. Behold, your King; And what is he to you? what! *Rejoice oh daughter of Zion; Behold, thy King cometh unto thee, he is just, and having Salvation.* He brings Salvation along with him for thee, if thou beleive in him, and receive him. He is our Mediator, our Redeemer, our Saviour: He hath called us with a holy calling, out of the Kingdome of darknesse, into his holy, and heavenly Kingdome. He hath given us divine Lawes, and rules us with the Scepter of the Gospell, and with his holy Spirit. *He is the Cloud, and the defence* of his Church: A shelter to it against all Enemies, spirituall, and corporall. He will utterly subdue all the Enemies of the Church, of his people, and he will certainly glorifie them, and receive them into an everlasting Communion with

Zach. 9.9.

Isa. 4.5.

himselfe, and make them all Kings. O then, let Christ be precious to you all, beleive in him, love him, honour, and reverence him. This is my aime (the Lord give me the desire of my heart herein) to kindle in all your hearts a greater flame of love to the Lord Jesus Christ. *Antoninus Caracalla*, Rom. Imp. had a Lyon, to which he gave an honourable name, he nourished it, and doted on it. He would not onely kisse his Lyon in publick, but he did admit it to his Table, and his Bed: yet doubtlesse his Lyon was not without his stinking breath, and deformities. How much more should you set your hearts on *the Lyon of the tribe of Iudah*, whose mouth is most sweet, and who is altogether lovely.

Psal. 2. 12.

I will do but one thing more. The chiefe Magistrate hath had his Shield: Now I will give to every one in the Assembly an Escoucheon, a Coat of Armes; That you may behold it afterwards, and view it for ever. Ever gaze upon it, to engage your hearts more, and more to Jesus Christ. I will give you the Armes of *Iudah*.

The Beleiver must beare *Mars*, that is red. The charge must be a Lyon, *Sol*; that is, Gold: The Sun of Righteousnesse is the Golden Lyon, in a red field, a field of blood.

blood. To ſpeak plain Engliſh, the Beleiver muſt ever beare in his heart the memory of Chriſt crucified.

But as for the poſture of the Lyon in your Banner, or Shield: Let me tell you, *the Lyon of the Tribe of Iudah* hath gone through all poſtures, for your ſakes, for your Salvation.

He was conceived in the Womb of the bleſſed Virgin. Then he was a Lyon *Latent*: She brought forth her firſt-born Son: Chriſt in his Birth was a Lyon *Iſſuant*. In his whole life he was a Lyon *Salient*. *Behold, he cometh leaping upon the Mountaines, ſkipping upon the Hils. Cant.* 2. 8. It was his meat, and drink to do his Fathers will, and to finiſh the work of our Salvation. Luk.2.7.

He was a man of ſorrowes, perſecuted, and purſued: and when he was chaſed, he was a Lyon *Paſſant*, he went on, and turned not his head aſide for any.

In his Propheticall Office he is a Lyon *Rugient*, he roares in the Preaching of the Goſpell.

In his Prieſtly Office, upon the Croſſe, he was a Lyon *Combatant*, he encountred the Enemies of our Salvation. *He ſpoyled Principalities and Powers, he made a ſhew* Col.2.15.

openly, triumphing over them in his Crosse. He was laid in the Grave, there he was a Lyon *Dormant*, *quiescent*, yea, to speak properly, in the Grave he was a Lyon *Couchant*; when hee had conquered, hee laid down and rested by the Prey, and all the Powers of Hell trembled; he couched down as a Lyon *Triumphant*.

In his Resurrection, and going to his Father, He was a Lyon *Ascendent*.

At his second coming in glory to judge the World, he shall appeare a Lyon *Rampant*. Then shall he rent, and teare in peeces his Enemies, and the Enemies of his
Isa.53.12. People. Then shall he *divide the spoyle*, distribute the Prey amongst his Whelps: as a King he shall give Gifts to his People, and glorifie them for ever. Sum up all. He was conceived for us, born for us, lived for us, suffered for us, rose again for us, ascended for us; sits at his Fathers right hand to make Intercession for us, shall come again to glorifie us. And how should all this work upon us? should not our hearts burn within us? should they not be inflamed with singular love to *the Lyon of the Tribe of Judah*? Should not every one of our Tongues be a Trumpet to sound forth the praises of our King? Let us now

fulfill

fulfill the Prophesie of the good old *Patriarch Jacob*: Gen. 49. 8. *Judah! thou art he whom thy brethren shall praise.* In the *Hebr.* there is an elegant *paronomosia.* יהודה אתה יודוך which makes it more emphaticall. Let us therefore joyne with the foure living Wights, with the 24. Elders, withall the heavenly Quire. Let us take our Harps, and our golden Vials full of Odours, and sing a new Song: Thou art worthy oh *Lyon of the Tribe of Judah*, to receive glory, and honour, and power. Thou art worthy oh Lamb of God, which wert slain, to receive glory, and honour, and praise. *For thou art worthy to take the Booke, and to open the Seales thereof: For thou wast slain, and hast redeemed us to God by thy blood: And hast made us unto our God Kings, and Priests.*

Vers. 8.

Vers. 9.

Vers. 10.

Mov̄

Μόνῳ Τῷ Θεῷ Δόξα.

All Glory to the LYON *of the Tribe of* Judah.
Sing Praiſes to our KING,
ſing Praiſes.

FINIS.

UMI